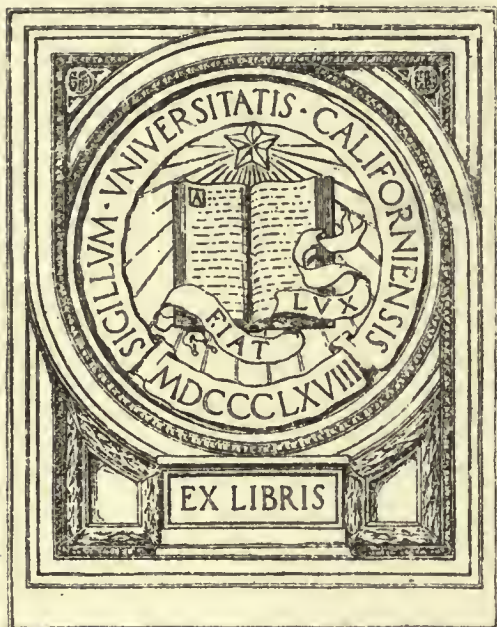


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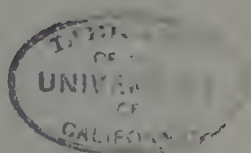


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INTRODUCTION TO
ERRORS OF THOUGHT

—IN—
SCIENCE, RELIGION AND SOCIAL
LIFE

—AND—



THEIR EVIL INFLUENCE FROM PRE-ALPHABETIC AGES
TO THE PRESENT DAY

—WITH—

PARTICULAR REGARD TO THE QUESTIONS OF THE HOUR
AND THE DANGERS OF MODERN CIVILIZATION

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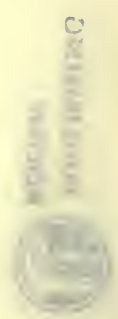
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Dear Mr. Brown:

I am very sorry to hear of the death of
John of the name of "John" to the
ed with regard to the of the of the
I have been very much interested in the
of the of the of the of the of the

Yours very truly,
J. C. Brown

LIST OF IMPORTANT ERRATA

- Page 4, line 12—For “knowledge of matter” read “knowledge of nature”.
Page 17, last line.—For “Taurum Draconem” etc. read “Taurus Draconem” etc.
Page 26, 7th line from foot.—For “evoked” read “evolved”.
Page 71, 3rd line from foot.—For “tissue-build-sense” read “tissue-building sense”.
Page 75.—Egyptian ideogram is turned upside down.
Page 106.—Chinese ideogram is turned upside down and the reading of the inscription reversed thereby.
Page 110.—Transpose Chinese coins Nos. 73 and 74.
Page 115.—This picture represents the Rape of Antiope, according to inscription, and has by error been inserted instead of “The Rape of Helen” picture, which is similar and will appear in the following vol.
Page 116, 9th line from foot.—For “Greece in civilization” read “Grecian civilization”.
Page 122, 3rd line from foot.—For “Proousius” read “Proousios”.
Page 124, line 16.—Strike out entire sentence, part of it having been left out, and now requiring too much explanation for correction.
Page 127, 9th line from foot.—For “prosopopeia” read “prosopopeia”.
Page 139, Picture 10.—For “world-madness” read “word-madness”.
Page 140, Picture 35.—For “on terms” read “in terms”.

For “diathetic” read “diathecal”. The adjective “diathecal” having been misprinted frequently, has spoiled the meaning of an important part of the text. This error calls for a somewhat lengthy explanation and a fuller definition of the word “diatheke” than that given in the text.

The word “diathetic”, which occurs more than half a dozen times on pp. 25, 26, 82 and 117, should be “diathecal”, the writer having taken the liberty of making an adjective from the noun “diatheke”, which is now only used to denote the character of the Bible-work, but which was formerly applied to all sacred writings, in order to distinguish them from profane history, the distinction made being based on the presumption that sacred history depicts FACT in general and historic events in particular, always in connection with the causes active in the world-process, while profane history deals only with phenomenal occurrences or surface-aspects of Fact, and connects them only with theories or mere opinions of causation, the inner workings of causation being unknown to historic writers.

The meaning of the word “diatheke” is of the utmost importance to theology and to civilization. There is no other word of similar meaning to take its place; on its significance theology must stand or fall. It signifies the natural union between the thinking faculties and the Living Powers, and it draws attention to the necessary dependence of the Thinking Ego upon the active causes of life in the process of existence.

Any school of thought which does not realize this necessity based on natural union, detaches itself from the natural knowing-powers of life and thereby divests itself of the ability to tell the Truth about natural causes and life's requirements. If the thinking faculties of the human mind ignore their dependence upon the powers which determine the order of life in the process of nature, then they readily fall into the error of assuming thought to be self-sufficient, and in this case the Thinking Ego imagines it can rule the world successfully by dictates based upon so-called relative truths, manufactured in some process of thinking which does not conform to the process of living. Self-sufficient thought is the parent of the shams which constitute the intellectuality by guesswork produced.

If theology have not a thorough understanding of the dependence of the thinking consciousness upon the living consciousness, then it can be nothing more than a version of sham-intellectuality; it can never deal rationally with the powers of life and the forces which disturb them in their course of evolution; it can only guess at primary causes and speculate about them, as historic learning speculates about secondary causes. It can only form hypotheses, theories and opinions regarding cause and consequence, right and wrong, good and evil, as did the sophists of ancient Greece and as do the notional moralists of all ages. The thinkers who ignore the active gist of

living consciousness can only guess at Fact; they cannot give Intellectuality its natural footing in sense or reason and they cannot raise their heads to the height of Free-agency character.

If theology cannot connect the thinking consciousness with the very causes of life and of evolution, as they are in themselves and as the master-minds of antiquity conceived them, then it cannot furnish the public mind with true lights of life, nor can it evolve Free-agency character. The power to do right depends on the power to know. If the very workings of life in the eternal chain of causation are not knowable, then man cannot be rational in his determinations of right and wrong, of good and evil. If theology cannot do better than guess at the causes of life, then it cannot give the God-consciousness a firm footing in Fact. If thought cannot get out of its own workshop into the workshop of nature, then it cannot tell the truth about nature nor about life's requirements, and in that case no judgments of the thinking mind can be more than theories, hypotheses, opinions, conflicting and contradictory, such as have always disturbed the order of life in civilization.

A story is a "diatheke" or "diathecal" in character, in the old-time sense of the word, only when it connects the workings of the living self-consciousness fully and fairly with the workings of the thinking self-consciousness, by extending the living principles of causation, arising in the former, into the reasoning principles of the latter, making, so to speak, a union or covenant between the Thinking Ego of the Free-agency mind, which controls the affairs of civilization, and the Genius of Creation, who evolves human self-consciousness in the process of nature.

The old-time writers who introduced the word "diatheke", professed a full knowledge of causation, and thereupon they built their claim to ability of judging good and evil and of reasoning sure-footedly from cause to consequence.

For these reasons, the word "diatheke" must be understood to mean what modern theologians would call a covenant between thinking man and his living God. Translating the word "diatheke" by our term "Bible" does not convey the meaning of the writers of the New Testament nor of any sacred writings.

If the theologian has not an immediate knowledge, arising in living consciousness, of the workings of the causes of life in the eternal chain of causation, then he cannot align the workings of his thinking faculties to the order of life, and then he cannot judge life's requirements; and all his talk of good and evil is merely a matter of opinion, arising in guess-work. The thinker who guesses must proceed tentatively, and thus proceeding he cannot claim to fairly represent the order of life and its requirements; he cannot claim to be a Free-agent of divinity, and when he enters social life as a functionary he cannot do better than experiment in the affairs of men, by pursuing irrational ways and abusing the means at his command.

The study of profane history cannot evolve the Free-agency power of mind, nor can it enable the Thinking Ego to draw reasonable conclusions from data of experience, for profane history does not fully elucidate the chain of natural causation. Writers of profane history invariably substitute their own opinion of causes for a full knowledge of living causes.

Sacred history, if it is what it should be, elucidates the workings of the Genius of Creation in the eternal chain of causation, and thereby it furnishes the necessary lights for the evolution of the self-conscious Free-agency power.

The study of sacred history, however, only enables the thoughtful mind to reason from cause to consequence if it resurrects the anagogies of the stories—the living gist of their original meaning. In the continuation of this work these anagogies will be brought to light and thereby the process of reasoning from cause to consequence, formulated and elucidated by so-called sacred stories which have a "diathecal" character, may be made clear.

The reader is asked to excuse the many minor errors in print, the work having been done on the outskirts of civilization, without sufficient means at command. Being only a preliminary sketch, and organization, not literature, being its object, insufficient attention has been paid to details. Evident mis-spells and faulty punctuation, or other mistakes which do not affect the meaning, are not mentioned in the list of ERRATA.

PROLOGUE

The Opinion-making Business in Modern Civilization

Opinions control the fate of modern civilization; they produce conditions of well-being and suffering in social life.

Opinions are the products of more or less uncertain and faulty judgment regarding cause and consequence in general and the requirements of civilized life in particular. In as far as they are faulty, in so far are they hurtful; and being hurtful, they should either be eliminated from the control of civilized life or they should be corrected. Civilized life needs opinions as motive forces and not as controlling powers. The friction of opinion is required to awaken that living consciousness of truth in the intellectualized mind which sustains the order of life and should control civilization. Opinion may serve as means to secure the end of right living; the thinking consciousness can and does support the order of life; yet it is only a means to an end, it is much like the hammer or tongs in the hands of the blacksmith, it is only a tool in the hands of individual life and of its self-conscious knowing powers.

By adhering to the modern way of thinking, the hurtful influence of faulty opinions can neither be eliminated nor corrected, for the reason that the modern mind does not enter into the gist of nature's activity and does not look for knowledge regarding the causes of life where it can be found, that is, in the inner workings of life, mind and self-consciousness. Modern thought, whether learnedly enlightened or left to home-grown tendencies, is much given to that mental one-sidedness and superficiality which produce opinions without a thorough knowledge of fact and make them representative of truth,

virtue and justice. The leading thinkers, both theological and scientific, as well as the public, content themselves with taking merely surface aspects of nature's activity or with relying on thought-born knowledge, by learning pronounced authentic; and out of this knowledge or of these surface-aspects all modern minds form their conceptions of the cause of life and the requirements of humanity in either a systematically faulty or a slipshod way of thinking. Hence, all modern knowledge of the causes of life is a mere matter of opinions. The theoretically propagated God-knowledge is thought-and word-knowledge only, it is not a full and fair knowledge of the cause of life, its development and evolution; and all scientifically propagated knowledge of matter is only phenomena-knowledge, and not a thorough-going knowledge of nature's inner activity which produces the phenomena. The popular knowledge regarding causes of life and social welfare is merely the product of irrational guesswork; it is more or less faulty, diverse and confusing; it is not a full and fair representation of that which sustains the order of life in human nature. All modern ideas of truth, virtue and justice are faulty products of erring ways of thinking; not one of them ministers fairly and efficiently to the healthful growth of civilization.

The intellectual leaders of modern civilization are unquestionably men of good intentions, but they fail to bring the public mind in the right way of thinking, and this failure, now as ever, works disaster in civilization.

Each civilized individual is a free-agent, and as such it behooves him to guard against the causes which mislead the judging faculties and perverts the will-power, not only in himself but in the public mind. These causes do not live in natural intelligence, but they originate in faulty ways of thinking and are introduced into the intellectualized mind by way of a systematically faulty education. It behooves the free-agent to seek the causes of evil in social life in those intellectualized minds which presume to control the opinion-making business and, through it, the work of civilization. Thus, the causes which disturb the order of life in civilization and impose undue suffering upon humanity, are to be found in those persistent errors of thought which systematically faulty education introduces into the public mind, and which officiate as law-making powers.

It is the duty of each individual to bring himself to a point where he can form an essentially true judgment of the requirements to social welfare, and judge the value or worthlessness of those ready-made opinions which now functionate or officiate as life-controlling powers.

Government by opinions, educationally prepared and legislatively fixed, is never a procedure in the way of right and reason, and it never can keep pace with the changeful requirements of social development

and evolution; it is always a type of the same old mis-government of prejudice and privilege, time-defying, change-denying, by the devilish possession of erring thought sustained, and usually proceeding through calamities to subversion of civic rights by tyranny and ending in revolutionary destruction. The only devil who ever harassed the life of civilized mankind lives in those intellectualized minds which made fixed opinions the foundation of judgment and the standard of right, instead of a thorough knowledge of the causes of life and a well-enlightened and disciplined self-consciousness.

The good or evil influence which intellectual development exerts upon social development depends on the way of thinking. If education causes the public mind to fall into the way of forming and fixing opinions regarding right and wrong, then civilization cannot long keep in the way of healthful development. Only the way of thinking which holds the attention of the mind to the workings of self-consciousness in the way of life can cause intellectual development to keep pace with the requirements of social development.

The percentage of truth and error in all opinions regarding right and wrong must be weighed in the scales of self-consciousness by each individual free-agent.

Opinions should not be accepted as infallible or everlasting standards of truth, virtue and justice. When the opinion-making business falls into the hands of pronounced thinkers who, overvaluing the products of their erring way of thinking, aim to regulate civilized life in accordance with them, then the social organization is brought under the rule of erring thought.

To bring the public mind to a point where it can distinguish the thoughts which have much life-sustaining value from the opinions which have little of such value and, in fact, are life-disturbing causes, is the aim of these pages. The public mind should be brought to a status where it can either eliminate or correct the rule of faulty opinions; for all opinions formed in the modern way of thinking are largely hurtful and therefore have little or no right to rule the conduct of man in civilization.

The elimination of faulty opinions from the rule of civilized life can only be effected by the efficient use of a living criterion of certitude. Such a criterion does not exist in the public mind, nor in the minds of the intellectual leaders. It can exist only in the minds which have fully developed their lights of self-consciousness and evolved the power to see natural causation by these lights.

The lights of self-consciousness are not being evolved by either the instructions dispensed in modern schools or the enlightenment propagated by church endeavors. All modern intellectual training leads into the opinionated way of thinking. A thousand minds, intellectually trained, produce a thousand diverse and conflicting opinions regarding

the essentials of civilized life. Each individual thinker comes to hold his own opinions high and holy and, as a consequence, aims to make them a determining power, to the end of controlling the conduct of his fellow-men. The theologians consider their multitudinous opinions fully representative of the causes of life and its requirements. The scientists hold their opinions, theories and hypotheses to be true exponents of laws of nature and reliable guiding-threads for the conduct of humanity. All kinds of pronounced thinkers proceed as if their opinions were just what they should be, and therefore entitled to rule civilized life. This undue esteem for opinions must continue to exert an evil influence upon civilized life, going from bad to worse, if no living criterion of certitude is evolved in the thinking mind. The work of evolving such a criterion of certitude must begin by causing thought to let go of mere word-knowledge and by causing it to take a new hold of the original knowing-powers, vested in the very consciousness of life. The thinking consciousness must be kept from detaching itself from the living consciousness and from proceeding self-sufficiently in opinionated and visionary ways.

Errors of thought cannot be eliminated if better knowledge of fact is not substituted, and this substitution is a time-consuming process, proceeding step by step toward the natural, original and old-time ways of thinking. The elimination of error is necessarily a gradual procedure in the way of correcting the judging faculties of the mind.

The correction of life-controlling opinions can be effected only by developing a thorough insight into the workings of natural causation, and by evolving a thorough knowledge of the causes of development and evolution, active in nature, human nature and civilization. This knowledge is not obtainable in the modern way of thinking; it can only be produced by drawing the attention of thought away from the leading opinions, theological, scientific or popular, toward that light of self-consciousness which enables the mind to see natural causes as they are in themselves and weans it from the habit of looking at fact through the spectacles of ready-made opinions,—opinions propagated by ostentatious learning or otherwise promulgated as truth.

In order to check the development and aggressiveness of faulty, diverse and contradictory opinions with regard to the requirements of civilized life, the youthful mind should be trained and disciplined in school and church to pursue that one logical way of thinking which leads to explicit knowledge of cause and consequence concerning both the one way of life and the devious ways of death,—both the life-sustaining and the life-disturbing causes. This one logical way of thinking we may assume for the present purpose, subject to later production of proof, to have once been known as the Tao and formulated by the Yh-King diagrams in ages preceding all present historic knowledge. The now forgotten height and character of ancient Chinese learning seem to have furnished the germs of all known religious thought; but be that as it may, in order to re-enter the one logical way of thinking we will have

to consider the modern syllogistic methods as mere byways of thought, and we will have to make our way, by the help of the aphonically prepared means of antiquity, to the natural, pre-alphabetic way of thinking which followed the lights of living consciousness and which made known the now-unknowable original causes of life and of death, of development and evolution, as will be proved in these pages by the elucidation of the Yh-King and other pre-alphabetic diagrams.

What modern thinkers know of the causes of life, of the natural rotation of development and of the rising and receding steps of evolution is altogether insufficient to furnish the free-agency mind with adequate lights to guide the reasoning powers sure-footedly along the way of life.

The very origin of life, its development and envelopment, its evolution and involution, must be made known to all the world in order to make all minds see fact by the same lights of consciousness, and in order to bring all thinkers into the one truly logical way of thinking. Only by evolving a thorough knowledge of fact in the public mind can the tendencies toward the formation of digressive and aggressive opinions in modern life be checked.

To make the world-process and the causes which build up and destroy civilized life thoroughly known, is the first necessary step here attempted toward improving social conditions.

The purpose of these pages aims solely at the correction of ruling opinions, with no idea of disparaging the good intentions or the character of any erring thinker, even if his opinions be so very faulty as to make him an enemy to national welfare and a traitor to the national institutions which he aims to control.

The opinions of pronounced thinkers may be the very reverse of what they ought to be; they may misrepresent that which is true, virtuous and just in the way of life, yet the man who thinks them and who aims to control family and social life in accordance with them will not be able to do any harm if the public be properly enlightened as to facts and the requirements of social life. Correct the thinking, reasoning and judging powers of the people, and their erring leaders will not be able to mislead them, even though these leaders may have a monopoly of the opinion-making business. In view of these facts, it is idle to throw stones at the opinion-makers. No one opinion-maker has a right to condemn the character of another. The erring thinker should not be condemned, no matter how loudly and delusively he may advertise his faulty opinions as truths, or how unjustly he may aim to control the law-making and law-administering power for self-interest or party-interest.

The men of pronounced opinions may err, but they err honestly; their intentions being honest, they should not be condemned; they should be put in a museum of curiosities or intellectual monstrosities. The fact that the pronounced thinkers fail to do the right thing at the right time or to advocate its being done, so as to serve civilization, and the further

fact that they establish a rule of wrong, causing social calamities and suffering, stands closely connected with the fact that the people do not properly use their judging and reasoning powers to establish a rule of right. The sins of omission in the people are as much to be condemned as the sins of commission in their leaders. If the people fail to correct the rule of opinion and select erring thinkers to represent them, they must gracefully submit to the suffering imposed upon them.

Invidious personalities are as much to be avoided as glittering generalities in dealing with errors of thought. The individual character of a pronounced thinker becomes perverted, for the reason that the way of thinking, which deals in glittering generalities and produces fixed opinions, deranges the working order of the mind. The way of thinking is to be condemned, but the victim of the way of thinking should merely be deprived of the opportunity to do harm. It is enough to mention the fact and the errors which misrepresent it, so as to give each mind a chance to form its own judgment of good and of evil. It is not necessary to condemn the man who deals in ready-made opinions. No man is forced to patronize illicit trade; the opinion-maker is an illicit trader in the intellectualizing and civilizing business.

When we make ourselves acquainted with the thoughts which controlled civilization in antiquity, we will find that bygone ages knew more about Natural Causation and the causes of development and evolution than modern learning imagines to be knowable. Let us not imagine that our intellectual ancestry had always been as far removed from the lights of sense and reason as are the thinkers of the middle ages from those of the present times. Let us not continue to misinterpret the vestiges of old-time thought and attach shallow meanings to the work of profound understanding, as modern thinkers are wont to do. Let us not imagine that truth is to be found only in modern ideas or in learnedly established opinions. Let us not imagine that all religious convictions are the product of old-time ignorance and that truth, virtue and justice are fully and fairly representable in the modern way of thinking. Let us learn how to form full and fair judgments of vital cause and consequence, and let us not mistake the scientific aspects of phaenomenal, conditional and outer phases of causation for the inner, living causes of creative procedures in nature. Let us not flatten the intellect by substituting a mere knowledge of "how" for the self-consciousness of "reasons why." Let us not rely on the good intentions of leaders to do the right thing in education, legislation and administration. Let us make sure that the right thing is being done at the right time. The civilizing game is much like a game of cards; good intentions do not make tricks; it is the doing of the right thing at the right time which does the winning. The failure to do the right thing at the right time produces calamitous conditions in social life and eventually destroys civilization. The causes which have destroyed the great civilizations of antiquity are now coming to the fore in our own civilization to do the same work of destruction.

These causes should be made clear to all the world, so that no one may unintentionally sustain them when he means to do right. To make these causes clear it is necessary to elucidate the now unknown original causes which promote growth and produce decay. These causes connect themselves with the work which constructs social systems as well as with the work which does the social organizing, the character up-building or the character perverting. The development of ability to distinguish between systematizing and organizing is a fundamental requirement to the development of the ability to judge right and wrong, good and evil, in civilized life. Systems are necessarily fixed and deadly; life is organic and mobile, yet systems are needed to make social life a success.

When civilization prospers, then great wealth becomes concentrated in the hands of men who program national policy. When these men are not properly enlightened as to the requirements of civilization or when they are not properly disciplined to do the right thing at the right time, then civilization moves onward in the way of disintegration to ultimate destruction. To avert the ever-recurring destruction of great, prosperous and powerful nations it is necessary to organize the high-minded people in every land, for the purpose of diffusing true lights throughout the mind and elevating public character. Any endeavor to perfect civilization should aim to establish conditions of peace in the relationship of individual and nation; in family, national and international life. When conditions of war prevail, war must ensue. Only the rule of reason can prepare conditions of peace; opinions cannot do it. Reason must be fully enlightened as to the very gist of fact, and disciplined in characterful ways, in order that it may rule the special powers of life in healthful ways, and prepare conditions of peace for civilized life which do not exist in the lower order of nature.

Christian civilization is drifting into unreasonable procedures. The deadly letter of fixed law is being substituted everywhere for the rule of living reason. Fatal systems are made to take the place of the organizing work in civilization. The disintegrating party-spirit pushes itself everywhere into control of civilized life. It now behooves all high-class individuals who have the welfare of family, national and international life at heart, to organize themselves as a peace-making middle-party, in between the contending factions and side-pulling powers; and it behooves this organization to avoid the carrying of good intentions, by hollow talk of peace, along the usual way which results in failure; it behooves it to proceed in that one way of organization which can prepare conditions of peace, and which can convert the fatal relationship of animal life into the social relationship of civilized life. In order to proceed in this way, the public mind must be brought to see the very gist of fact by the light of individual self-consciousness, so that ostentatious opinions may not be able to delude the judging faculties and pervert the reasoning powers. The development of true lights in human consciousness must precede the evolution of that free-agency character which can and will determine

upon doing the right thing at the right time for human welfare. The power to do the right thing must be properly supported by true lights of consciousness,—by lights which truly represent the causes of life and of death by means of thought and language. That which modern thought has done toward representing those lights is excessively faulty. If we had a living criterion of certitude to judge the work of modern thought we would find the Darwinian idea of evolution contains but 12½ per cent truth. We would find that there is scarcely a glimmer of truth in any modern representation of old-time thought. We would find that all great historic events in civilization are misrepresented in their actual connection with the chain of causation; the phaenomenal occurrences are never connected with the causes of their origin by modern thought, and hence the mind is not brought to draw reasonable conclusions from the study of historic events. We would also find that the work of pre-alphabetic thought never failed to connect phaenomenal occurrences with the chain of natural causation, and we would further find that the percentage of truth in the pre-alphabetic representations of fact far exceeded that in any product of modern thought.

Any organization of high-minded people aiming to sustain the welfare of Christian civilization should proceed through the provinces of archaeology and philology to return to that natural way of thinking which evolved the human civilizing instinct in past ages, and which gave character to the free-agency doing-power at the past height of intellectual and social development.

Now is the time for Young America to organize a peace-party, free from dominance of opinion and factional spirit, for the purpose of diffusing light and establishing right in civilized life. No such organization can succeed while hollow talk moulds public opinion and converts intellectual shams into standards of light and right. Truth-telling alone can make for right-doing and improve the conditions of civilized life. Any organization aiming to improve social conditions must begin its work by that kind of truth-telling which takes the evil influence out of one-sided and contradictory opinions and leaves room for the natural growth of the free-agency character. Civilization cannot be improved without improving the individual knowing-and doing-power, nor without elevating the individual character. The success of a non-partisan, peace-party organization depends on its ability to correct the opinion-making business by truth-telling, and its further ability to secure ways and means for the evolution of free-agency character.

These pages and the succeeding work are a prelude to the forming of such an organization.



Fig. 1.

An Assyrian design of seven (planetary) Genti, representing the stages of intellectuality which language has evolved out of the primitive mind and which characterize the evolution of the Free-agency mind.

LANGUAGE IS THE CIVILIZING POWER which elevates the human character above that of the animal, by converting the fundamental intelligence of the primitive mind into superstructural intellectuality, thereby giving Free-agency character and form to the civilized mind.

The design, expressive of the above idea, is from the Sacerdotal Art of ancient Assyria, and is known as the "Seven Planets," in the relief from Maltaja.

The idea of planets in Sacerdotal Art serves to denote that mobile Ideality, which sustains the Order of civilized life, in distinction to those "Fixed Star-Ideas" which serve to build up stationary systems of law and order in civilization.

The figures in procession stand upon mythical animals, to indicate that human consciousness is a superstructure over animal consciousness. The mythical animals represent the animal intelligence of primitive man as having metamorphosed under the influence of thought and language, but still serving to support the human intellect. This design has been called "the seven days of the week." Antiquity usually named the days of the week with a view of indicating the seven character-steps in intellectual evolution.

Full explanation of complicated works of Ancient Art, like the above and others which follow, can only be given after the rules of Sacerdotal Art and the once recognized Laws of both aphonic and phonetic Language are made clear.

THE INFLUENCE OF LANGUAGE UPON CONSCIOUSNESS AND UPON CIVILIZATION. THE PRE-ALPHABETIC EVOLUTION OF CONSCIOUSNESS AND THE CIVILIZING INSTINCT

Literary ambition is not the purpose of this effort, nor is the writing of instructive essays its aim. The purpose which underlies the penning of these pages extends itself into an endeavor reaching beyond literature, or other theoretical work, into the practical application of Thought and Language as life-controlling powers in civilization.

This effort aims at the correction of those Evils which erring thought, perpetuating itself through ages in alphabetically perverted ways of judging and reasoning, has imposed upon modern civilization. The introduction of novelties in the Way of Truth is not part of this

purpose, nor is the reiteration of any now recognized ideal fixtures of either Truth or Error, with regard to the requirements of civilized life, in line with this aim.

The arguments to be advanced will be framed with intent only to unearth that pre-alphabetic way of thinking, which, because of its natural simplicity and adherence to the powers of life, can readily lay a fitting foundation for superstructural ideality, even if it cannot itself provide good and sufficient Lights for the guidance of the Free-agency will.

The resurrection of pre-alphabetic consciousness may help to repair the faulty foundation of knowledge which supports the evil-working errors of thought in modern civilizations, as it did in those of the past.

There is no intention in this effort to introduce any fixed ideas of Truth, Virtue and Justice into the intellectual atmosphere by way of instruction.

All thought-born and word-vested Knowledge of Cause and Consequence in the Way of Life is faulty, and very faulty if alphabetical means alone have generated it.

Instructive essays, as a rule, are inspired by ambitious folly, with intent to impart knowledge, and with the but too frequent result of perverting the natural consciousness of Fact. The aim to instruct the mind with regard to Truth or Error, Right or Wrong, Good or Evil, usually proceeds by propounding ready-made opinions, more or less tinged with error. Whether these opinions be theoretical novelties in the way of learning, or reiterations, they are unhealthy fixtures of Thought, which obstruct its procedure along the changeful Way of Life, and prevent it from fairly ministering to Life's changeful requirements.

Ready-made opinions and fixed ideas may be true with regard to phaenomena and to outer requirements of Life; but they are never true to inner causation nor to the causes of organic development and evolution. They may be relative truths, but they are not Vital Truths; they are not true to the Order of life. They may be "Fixed Star-ideas", but they are not intellectual Lights which have powers to rationally evolve the Consciousness of Life and the Free-agency Genius of Right-doing in the Civilized Mind.

The Truth which sustains the Order of Civilized Life is not a mere matter of thinking consciousness and word-vested ideas, but is a matter of "Living Consciousness", which word-vested ideas never fully and fairly represent.

Opinions are a poor substitute for a gisty knowledge of Natural Causation. Relative truths are delusive makeshifts of thought. There are various kinds of truth;—there are truths, Truth and TRUTH. Being true to creative principles is a very different thing from being true to thought-established systems. Being true to conventional opinions, by alphabetical use of language established, is far from being true to Living Consciousness and Self-Consciousness. The mind, which does

not of its own Living Consciousness and Self-consciousness know the Reason of Living in Natural Causation, forms opinions or fixed, word-vested ideas regarding Right and Wrong, Good and Evil; these opinions may look like Truth, but in reality they are only products of irrational guesswork, they are what antiquity depicted as "fixed star-ideas," and in Grecian myth they appear personified as the children of Niobe.

If we want to know the Truth we must bring ourselves to realize that all word-vested ideas, which pretend to represent the Reason of Living and Dying, of well-being and suffering, are more or less distant approximations to the Gist of Fact; that all new-fangled ideas of Good and Evil are products of more or less irrational guess-work; we must discontinue to accept anybody's opinion or any advertised theories as fully true to Fact; we must learn to refer our thinking powers to our own Living Consciousness and Self-consciousness; we must learn to exercise our own discerning powers of Common Sense and Native Reason; we must learn to evolve our own consciousness of Natural Causation by our own way of thinking.

The now unknown mentality of pre-alphabetic ages had been evolved in natural ways out of Living Consciousness by thought and language. Pre-alphabetic thought had done its work well. It had evolved the human knowing-power out of the elementary animal consciousness of primitive man. It had evolved the civilizing instinct which still carries us along the way of civilized life, notwithstanding the misleading tendencies of erring thought, which delude human judgment and pervert the reasoning powers.

The work of pre-alphabetic thought and language had not only developed the foundation of the human knowing-power, but, following the way of nature, it had paved the way to the Free-agency character-evolution in the human mind. It had produced many now forgotten pictures of Living Truth * which had life-sustaining powers, and the resurrection of which might still serve to elucidate the inner workings of our nature, and to throw true and valuable lights upon the highway of civilized life and its requirements.

The ways and means by which pre-alphabetic thought and language did their good work should not have passed out of the records of knowledge, nor out of the consciousness of the people.

According to the great majority of mythographers, the alphabetical development of language begins, or comes to the fore, at that stage of mental development which is called the "Golden Age," or "Paradise Complete." (See the story of Samma-El below.) The art of picture-writing preceded the alphabetical development. The letters of the alphabets are descendants of pictographic character-signs.

*Capital letters are sometimes used in these pages as initials to words in other than customary ways, to denote that the word is intended to reach beyond the limits of dictionary meaning into old-time significance.

EVIL-WORKING ERRORS OF THOUGHT CANNOT BE CORRECTED BY MERELY
DRAWING ATTENTION TO THEM, BUT ONLY BY CORRECTING THE
ERRING WAYS OF THINKING IN WHICH THEY ORIGINATED

Word-vested Errors of Thought, coming into control of civilized Life and its institutions, by way of education and legislation, were once recognized as original causes of evil and human suffering; and they should still be so recognized. There is some difficulty in so recognizing these Errors. Man is a creature of habit. He follows time-trodden paths. He is inclined to think in the ways of his immediate ancestry, and to accept as Truth the hand-me-downs of diverse and conflicting opinions. He usually judges fact by means of the opinions which he accepts as Truths, and he is inclined to condemn all dissenting opinions as Errors.

The subject of Truth in the ways of education and legislation is largely, if not entirely, a matter of conflicting opinion. Science and theology differ in regard to educational requirements, as much as the various classes of society differ in opinion with regard to the legislative requirements for the control of human conduct. The diversity of fixed opinions regarding the Right or Wrong in human conduct is an evidence of Error in the way of thinking.

How to correct the erring ways of thought and eliminate the undue difference and consequent conflict of opinions with regard to Good and Evil, is the problem before us, which cannot be solved by the use of dictionary terms, or academic rhetoric. Could it be so solved, it would be no longer a problem.

All modern thinkers are ever trying to correct each others' opinions; yet the diversities of faulty opinions multiply in the public mind, and among the leading thinkers, causing factional strife and inimical, disintegrating counter-action among the constituents of the social organization.

Modern Catholicity has issued a *syllabus errorum* for the purpose of drawing the attention of thinking minds to the baneful errors which originate in faulty ways of thinking; but the syllabus has not eliminated the word-vested Errors from the public mind.

Each thinker naturally holds to his own opinions, for they are a growth in his mind, be they poisonous weeds, or blossoms productive of delectable fruits. When we will enter more deeply into the analysis of the subject, it will become evident that no wordy battle of opinions can unify judgment with regard to the requirements of civilized life, or with regard to Right or Wrong, Good or Evil; it will become evident that the unification of opinion and the elimination of Errors in their undue diversity require the correction of the erring ways of thinking and of speaking

which produce them. It seems fair to presume that the proper use of thought and language should so fully and fairly elucidate the Order of Life as to minimize or eliminate undue differences of opinion with regard to Good and Evil; and that it should also equip the thoughtful mind with some efficient means of estimating and verifying the merits and demerits of diverging opinions, or of so-called Knowledge regarding Life's requirements; however, the growing diversity of conflicting opinions indicates that no Way of thinking and of using language to so elucidate Fact or verify merit in opinions is known to modern learning. If such a Way exists, and if the modern mind can be made to travel along it, then Thought would have to be led out of the confines of modern learning.

"It is written," that is, it was once commonly recognized as an established fact, that a certain natural and proper use of Thought and Language has elevated human nature above its animal foundation¹, and that the alphabetical abandonment of its use has caused the confusion of word-vested ideas which disturb the Order of Life in civilization. If this be true, then the re-introduction of that natural use of language may perhaps serve to clarify consciousness, and to bring about a general recognition of the baneful Errors of Thought which will lead to their elimination from methods of education and legislation, or which will otherwise moderate their evil influence upon civilized life.

Not in the *syllabus errorum*, nor in any other possible enumeration of Errors of Thought, but in the restitution of the Right Way of thinking and of using language, lies the deliverance of civilization from the evils which Errors of Thought impose upon it.

THE LOST CONNECTION OF THE THINKING CONSCIOUSNESS WITH THE LIVING CONSCIOUSNESS OF NATURAL CAUSATION AND THE MEANS TO ITS RESTORATION

In order to restore the natural, pre-alphabetic way of thinking to its original virtues as a developer of the "Knowing-powers" and an evolver of the Free-agency "Doing-powers", we should aim to connect our present ideal word-vested knowledge with the immediate Living Consciousness in the fundamental workings of the mind, and we should fall back upon old-time ways and means, by which ancient Art and so-called sacred writings dealt with the once existing consciousness of Natural Causation as it is in itself, and in the World-process.

To do this successfully, we will have to make use of many words, phrases and figures of speech which have dropped out of modern language, or which are not defined in modern dictionaries in the original sense to which we here restore them. We will also have to make use of many vestiges of ancient Art, the purpose, use and meaning of which are now forgotten, but which at one time served, in connection with language, to

elucidate the new unknown Gist of Fact—the inner workings of Natural Causation—the organizing Powers of Life.

In attempting to elucidate the original meanings of the vestiges of ancient and pre-historic consciousness, we will have to entirely abandon the modern way of thinking; for this way leads to the now existing States of consciousness, and to the modernized knowledge and misconceptions of old-time religious thought, of the so-called sacred writings and archaeological vestiges; and it does not lead to the right kind of nature-knowledge, nor to the resurrection of the original meanings of those works of ancient Art which once served to elucidate the inner workings of Nature. It does not regenerate nor even bring us in touch with

Fig. 2.

"Pheromona," the counter-tendencies and procedures of life and death in the inner workings of nature and human nature, are usually represented by double-headed mythical animals.



CAPITALS OF THE PILLARS OF CHEHEL MINAR (the palace of the forty pillars, on the Takht, or great Platform of Ancient Persepolis) are representative of the old-time idea of counter-procedures.

The COUNTER-PROCEDURES in the inner workings of Nature, Life, Mind and Thought are almost ignored by modern learning, yet they are Fundamental Features of Causation which must enter into all branches of Fact-Knowing, and which were among the foremost and uppermost subjects in the old-time endeavors of Right-thinking and Right-speaking throughout antiquity.

The double-headed animal design, here as usual, represents two kinds of innate counter-tendencies of life, mind and thought, active in the counter-procedures of nature.

The lower design represents those counter-tendencies in Nature and Living Consciousness by the double-headed rump of a horse; the upper capital represents the counter-tendencies in conceptive consciousness and in "single-acting thought" by a double-headed unicorn. The subject of single-acting thought is explained in some fol-

the old-time and now forgotten Types of Consciousness, which produced the so-called sacred writings or vestiges, actually or presumably representative of the lost knowledge of nature's inner activity.

Modern learning does not place the existing vestiges of pre-historic thought into their own original light of consciousness, but it tries to explain their original meanings in its own way of thinking, and by substituting modern ideas for old-time consciousness.

The modern knowledge of nature is only phenomena-knowledge, while the pre-historic knowledge of nature was knowledge of Natural Causation as it is in itself.

It added a knowledge of *pheromena* to that of *phaenomena*, that is, it connected the procedures of imperceptible causes with the perceptible effects. It was a knowledge of nature as a Process, including both the inner and outer workings of Causation, and it was not a mere prating of metaphysically-deluded minds about Original Causes and Secondary Causation, but it was a rational Knowledge of Causation. It connected the workings of both the inner motivity of life and the outer activity of the senses with the self-conscious workings of the living mind. It held Thought to both the productive and the creative procedures in the Process of Nature. It distinguished between the procedures of Life and the procedures of Death, and it made an analysis of self-consciousness the foundation of this distinction. It recognized a self-conscious Genius predominantly active as an Organizing Power in the procedures of Life, and not so active in the procedures of Death. It depicted the procedures of Life as STEPS of a Central Organizing Power into the height of organic evolution, and into the depth of seed-formation; and it depicted the procedures of Death as STEPS of counter-active forces not controlled by any Central Power. It thus distinguished between principles of Life and principles of Death, the former being controlled by a Central Self-Conscious Power, and the latter not being so controlled; and it made the idea of PRINCIPLE the guiding-thread of analytic thought, to which it adjusted its use of language.

lowing chapters. Single-acting thought usually deviates from the counter-procedures in Nature, but not always, nor does the unicorn always serve to represent it as so deviating, or as an unnatural procedure of thought, but sometimes it represents the now unknown character of "kverriological" thought as it seemingly does in this case, and as it actually does in the Imperial Crest of Japan, elsewhere shown.

The two designs, used for capitals in columns, depict both the nature of the character-evolving and the means-developing procedures of thought, as sustaining the superstructure of intellectualized and civilized life.

It is this counter-activity in Natural Causation, extending itself into the workings of mind and thought, which the Ancient Chinese called Yang and Yin and Lao and Tzu, and which the Herakleitean school of ancient Greece called DIAPHEROMENA and SYMPHEROMENA and ANODOS and KATHODOS, the upward procedures from seed into organic development, and their counterpart, the downward procedures from organic development into seed development: all in the way of Life; to be explained more fully presently. Development and evolution of special faculties of life and character-powers, and envelopment and involution of these faculties and powers, are evidences of the counter-procedures in the way which the Creative Genius of Causation in the Process of Nature pursues, and as a result of which, the Egg now produces the Chicken, and the Chicken produces the Egg. See explanation of the old dictum TAURUM DRACONEM GENUIT ET DRACO TAURUM further on in this chapter.

Upon these lines of pre-historic knowledge, all the sacred writings of antiquity were constructed, and being so constructed, they differed from the products of historic thought. In the pre-historic learning of China, known as Fu-hsi or Original Tao-ism, these lines of learning were condensed into something like algebraic formulas pictographically represented, and in later ages they received much verbal elucidation for the purpose of facilitating their practical application. The procedures of Life were known as Lao and Tzu in the Tao; and the counter-forces of nature, not controlled by active self-consciousness, were known as Yang and Yin. In the historic records of the intellectual development of our race, from Herakleitos to the first centuries of the Christian Era, the procedures of Life and of Death were known as "Anodos" and "Kathodos," and the counter-forces of nature as "Diapheromena" and "Sympheromena."

In modern languages there are no words which have the precise meanings of these old-time designations. We will have to approximate these meanings by somewhat lengthy explanations later; they will eventually furnish us with something like radicals and cardinals of language, whereby to connect the outer workings of consciousness and of discursive thought with the inner workings of self-consciousness. It is only by effectually making this connection that we can arrive at the POINT from which the thoughtful mind can fairly estimate the merits or demerits of relative truths and opinions. It is only by bringing the light of self-consciousness into the workings of discursive thought that we can get a more thorough insight into Fact than modern learning furnishes, and that we can come to form gisty judgments with regard to Living Truth. The consciousness which was pictographically developed and which was embodied in words denoting principles, methods, means and aims of procedure in the old-time and now abandoned way of thinking, stood connected with both the consciousness of feelings and with individual self-consciousness; and these connections we must re-establish by similar words and similar ways of thinking in order to obtain a more thorough knowledge of Natural Causation than opinions now furnish us. All knowledge of the inner workings of nature must ever be evolved out of the fundamental consciousness of feelings, and out of the individual self-consciousness in which the Principles of Life and Death are active.

PRE-ALPHABETIC NATURE-KNOWLEDGE, ALIGNING ITSELF TO NATURAL CAUSATION, DID NOT DEAL IN GENERALITIES AND PARTICULARITIES, OR OTHER ONLY RELATIVELY TRUE MAKESHIFTS OF THOUGHT.

The full and fair explanation of any old-time product of thought can only be accomplished if the consciousness which produced it be resurrected, and restored to its former activity in the modern mind. And such resurrection is possible only, if thought returns to its original way of

judging facts, and of reasoning from cause to consequence by employing the original or corresponding methods of language.

The pre-alphabetic and pre-historic methods of employing language for the purpose of representing the consciousness of Natural Causation differed widely from the modern ways and means of speaking which enlightened thought now employs.

The pre-historic mind used language "after the manner of nature,"³ it made its immediate and living consciousness of cause and consequence the foundation of its Logic of Spoken Thought; it aligned its procedures

"After the manner of nature," is an old-time phrase, which means to think or speak in accordance with both the Fundamental Principles of Creative Activity and the Constituent Factors of Causation, arising in Living Consciousness, and not merely in accordance with the thought-made rules and regulations, which are embraced in systems of logic and rhetoric. The promptings of Living Consciousness make the Reason of Living and Well-being the guiding-thread to Right-thinking and speaking; they make Thought follow the logic of creative procedures from cause to consequence.

The Logic of Creation is a "Doing" procedure, in accordance with the "Fourfold Principles," and differs widely from that procedure of thought which modern scholars call logic. The Logic of Creation is also the logic of natural intelligence; it makes Spoken Thought do the work of a servant in the mental household. The logic formulated by learned thinkers makes Speaking Thought the sovereign of the mind.

The difficulty of thinking and speaking "after the manner of nature" arises from the necessity of first knowing these Fundamental Principles and Factors of Creative Causation, before they can be made the Principles of logic and rhetoric. To know these Principles and Factors amounts to knowing the chain of natural causation, as it is in itself; and only the consciousness and self-consciousness, embodied in the powers of life, can furnish the raw material for such knowledge.



3

Judging fact after the manner of nature, pictographically expressed as Xochitzineo, an ancient American eponym.

The common sense digesting powers of special sense observations appear here at the beginning of the end in mental development.

The primitive mind which has not been alphabetically developed, and which therefore still uses Thought and Language after the manner of nature, has its own characteristic consciousness regarding Light and Right, different from that of the alphabetically developed mind. It also has its pictographic ways and means of representing and communicating its consciousness; and these pictographic means, in their full development, serve it perhaps to as good or even better advantage than alphabetical learning serves us, to elucidate the inner workings of nature, and to connect the thinking consciousness with the Living Consciousness.

of Spoken Thought directly along its immediate consciousness of the creative counter-procedures within the process of Nature; it brought the workings of Speaking Thought into harmonious relation with those of Spoken Thought,⁴ and thus it caused Language to produce explicit consciousness of Nature's activity as it is in itself.

We must not imagine that the primitive and untutored minds are devoid of character, integrity, sense of right and honor, or incapable of aspiration to reasonable endeavor. The so-called savages have a strong civilizing instinct and fellow-feeling, developed and evolved by pre-alphabetic ways and means.

The ancient American City of Xochitlzinco is represented by a walking (six-leaved) flower, to indicate that stage of procedure when the fully developed thinking-power takes control of life, in individual or nation.

The design being "headless" indicates that the Living Flower Rhetoric, even in the fullness of its development, has the defect of causing Thought to proceed functionally by habit, rule and routine, in giving verbal vestment to its work of judging and reasoning, instead of proceeding by the full consciousness of the Free-agency Genius, originally active in the human mind.

The legs represent the procedure part of the idea, and the flower the stage of intellectual development.

Xochitlzinco is an eponym, or mythical character-name, denoting some notable factor in the inner workings of human nature, to which some geographical application has been given in order to keep the consciousness of the factor alive in the public mind. The name is said to literally mean: "At the end of the flower-field or season," which is a poetic way of stating that the Free-agency powers of Thought, which have so far controlled civilization after the manner of nature, tend to leave the hermeneutic and flowery way of moulding human consciousness, to enter into the terminological and abstract way of thinking, which leaves the Feeling Self out of consideration. The aim of the design is to show that the Thinking Ego is always inclined to become too much of a systematizer and promoter of industrial development; and being thus inclined, it is but too apt to leave the organizing work and the higher requirements of civilization out of due consideration.

The jumping attitude of the legs indicates the inclination of self-sufficient and systematizing thought to jump at conclusions. The six-leaved flower, here as ever, depicts the fully developed or unfolded consciousness of the counter-procedures in the Way of Life, as does the Seal of Solomon, and other similar designs, which we will produce later.



4

The "Old-Man" and the "Boy"; the Genii of Spoken and Speaking Thought, conceived as civilizing agents.

An Ancient American design from Tibal, showing the two Genii of Thought, who labor to develop the two kinds of human consciousness: the fundamental or inceptive consciousness, and the superstructural or conceptive consciousness.

The lower and larger head represents Spoken Thought, the "Old-man Genius"; the upper and smaller head, with the Trisula Crown, represents Speaking Thought, the "Boy-Genius."

The Feeling-self⁶ in the pre-historic mind developed its immediate and living consciousness of nature's activity, by means of original "Types of Language", into immediate capacity of Fact-knowing and into explicit knowledge of nature's inner activity.

The historic mind, by reason of its alphabetical development of conceptive consciousness, has obscured and deadened its original or immediate consciousness, and substituted merely conceptive intellectuality, born of Speaking Thought, in the place of nature-born intelligence.

Spoken Thought uses language for the purpose of elucidating the consciousness of human feelings, usually in accordance with FUNDAMENTAL PRINCIPLES of Life and of Death.

Speaking Thought uses language in intellectual endeavor, often independently of the consciousness of feeling, usually unmindful of Principles but in accordance with the three constituent FACTORS in the Chain of Causation, as antiquity knew them.

The "Boy-Genius" or the Speaking Intellect, is here shown as the intellectual superstructure to the "Old-man Genius" or Spoken Intelligence.

The two Genii are represented in the position of the Free-agency Determining Power in the civilized mind and as agents of the Creative Genius they act in unison.

As an aphonic or pictographic design, illustrating the workings of thought and language in the civilized mind, this vestige of Ancient American Art is not surpassed by any of the existing works of the great cults of antiquity. The details of the work will be found to have been the product of penetrative intelligence; they are worthy of minute explanations, some of which will be given later; they cover all the essential points in Right-doing which engrossed the thoughts of pre-historic antiquity.

A striking feature in this design is the similarity of American pictograms and aphonic signs to those used on the Asiatic continent, and in fact everywhere throughout antiquity, such as the Ingot-sign, the Double-sceptre, the "Crucial Point," the Rising and the Drooping Wing, the ear and sound signs, the Trisula crown, etc, etc.

Thought is passive or spoken when natural intelligence, pre-alphabetically developed, puts its thinking-powers into form of language. Thought is the actively speaking power when alphabetically evolved intellectuality does the talking. In the former case Antiquity depicted Thought as the "Old-man Genius," not only in Ancient American civilization, but probably in all great cults. In the latter case Antiquity depicted Thought as the "Boy-Genius," as the Greeks, for instance, did by their Eros and the Romans by their Cupid.

Between the two characters of Spoken and Speaking Thought—the "Old-man Genius" and the "Boy-Genius"—there enters possibly a third character, that of the self-conscious Free-agency power doing the thinking and speaking; it makes Thought and Language alternately active and passive, and the initiative and referendum to its determination. In this third case, Spoken and Speaking Thought have been represented as "Metatron" Genii by the side of the self-conscious Determining Power. This third possibility is pictographically represented in the crosses of Palenke, which we will produce and explain presently. These, then, are the three possibilities of using Thought and Language. The first may be described as: Thought used in the care of feelings, or in the care of that consciousness which is inseparably connected with the powers of life. The second is the possibility of thinking independently of the powers of life, for the purpose of producing analytic thought- and word-knowledge

The Thinking Ego⁶ does the historic thinking, and it now employs grammatical, terminological, syllogistic and analogical methods and means of speaking, which lead away from immediate fact-knowing into an unnaturally ideal superstructure of mind and into the entanglements of relative truth-telling.

to depict the workings of nature, the procedures of Life and of Death, in detail. This way of thinking antiquity depicted as the "tool-making process". The third possibility of thinking is that of practically using the intellectual tools to sustain the Order of Life, and to organize and maintain human society.

In the above picture, from Palemke, this third possibility of thinking is represented by uniting the two Genii of Spoken and Speaking Thought in the one Civilizing effort. This uniting implies the evolution of a third Genius—the Free-agency Genius—usually depicted as a double-active power or separately personified, as, for instance, the Abn and Yax Genii. All great cults of antiquity have made the same distinctions in much the same way, but of course they have applied different names to their ideal personifications.

The Free-agency Determining Power in the civilized mind of the twentieth century should be considered a double-active Genius, such as was depicted throughout antiquity by brush and pen. Unfortunately this Genius is not doing much talking in modern civilization from a self-conscious point of view. It usually talks by proxy in these days. It lets the Thinking Ego talk from a point of view, artificially established by the instructions dispensed in literature, school and church.

Spoken and Speaking Thought are not now mere "Metatron" Genii to the Self-conscious Determining Power. Spoken Thought has been eliminated as an active factor from the mental household. The Self-conscious Creative Genius has gone to sleep and Speaking Thought is now the controlling power in the intellectual and social development of this age; it speaks enthusiastically of its own workings, but it ignores the Gist of Nature's activity, and Natural Causation as it is in itself.



5

The Thinking Ego and the Feeling Self represented by Hooey, the Thinking Raven, and the Legendary Fisherman.

THE THINKING EGO, represented as HOOEY, THE THINKING RAVEN, and THE FEELING SELF, represented by the LEGENDARY FISHERMAN, are here confronting each other as two counteractive powers in consciousness, acting as Initiative and Referendum in discussing questions of life. The Feeling Self deals with Living Facts, here represented by a fish, while the Thinking Ego is only an agitator of the intellectual atmosphere, as indicated by the webbed wings, and the blind eyes within them.

The North American Indians still use Thought and Language in the original or primitive way, "after the manner of nature." They have not employed alphabetical means for the development of their consciousness. They use pictographs and ideograms to represent the workings of their consciousness, as did the old races in pre-historic days.

The Northern Indian may or may not be a degenerate from some great ancestral type of civilization. His legends may not be the wasting products of former intellectuality, but the Indian has an effective natural way of distinguishing between his immediate knowing powers and his thinking faculties.

The accompanying cut is a specimen of up-to-date legendary illustrations from the Far North. It depicts the counter-activity of the natural consciousness of feelings, represented by the fisherman, and the thinking consciousness, represented by the Raven "Hooey," posed as mental Initiative and Referendum, quite in accordance

The so-called relative truths, which constitute the substance of modern knowledge, are a late invention of self-sufficient thought, and their manufacture is a monopoly of that intellectuality which presumably speaks the truth without being able to lay any claim to immediate consciousness of Fact—of nature's activity as it is in itself. The subject of self-sufficient thought is illustrated in the myths of Daedalus and Icarus.

with the methods employed by the Sacred Art of the great cults in pre-alphabetical ages.

The North American Indian distinguishes the Living Consciousness from the Thinking Consciousness, with a clearness which surpasses the understanding of the pretentious single-active minds of our Intellectuals.

The Raven and Fisherman design is a specimen of the Indian's way of distinguishing between the Feeling Self and the Thinking Ego.

"Hooley," the "Thinking Raven," according to the legends, has power to assume innumerable shapes, and to help or hurt man in innumerable ways.

The functions which the Thinking Ego and the Feeling Self perform in the human mind are well illustrated in the Art of the Ancient Brahmins and of the Etruscans, specimens of which will be produced further on.



6

The principal faculties and functions of thought, in organic language embodied, appear here personified as Four Types of Consciousness and Individual Civilizing Powers.

Four tendencies and capacities of free-agency consciousness, by various Types of language evolved, are here shown as four separate personifications, although they exist as one compound, differently developed in the human mind:

(a) shows the personification of SACRED SONG and its constituents, which can dip into the consciousness of feeling and give voice to the organic harmonies of life.

(b) the PROPHET, who, by the habitual use of organic language and the training derived from the understanding of the spirit of mythical stories, has developed intellectual powers of reasoning from cause to consequence, and of seeing forward and backward along the Chain of Natural Causation;

(c) the TRUTH-TELLER, who can do justice to both sides of the case which lead up to the dramatic crisis or "Crucial Point;"

(d) the USER of intellectual tools, who can put abstract data of knowledge to both sensible and reasonable use.

These four mythical characters represent the distinctive constituents of truly organic language and of fully evolved free-agency consciousness which can and should do the organizing work in civilization. They represent the natural growth of all the powers of consciousness, by language harmoniously evolved, in accordance with Living Principles, in distinction to that grammatical and terminological language, by means of which the Thinking Egotist forms his diverse, conflicting and contradictory judgments of Right and Wrong, of Good and Evil. The Free-agent uses organic language mainly to organize family and state; the Thinking Egotist uses grammatical language mainly for the purpose of constructing special systems and of building states within the state.

In the Bible-work the fully evolved free-agency character is represented by Solomon, and the evolution of the four principal constituents of ORGANIC SELF-CONSCIOUSNESS and of language is represented by the character-stories previous to his reign, commencing with the Fall of Jericho.



7

Kneph, the Humanity Maker, by Gift of Language evolves human nature out of animal nature. The origin of language is the origin of humanity. The originator of language is the Man-Maker, who converts animal nature into human nature. The WORD is the God of ancient Egypt.



8

Kneph, as a language developing Genius, officiates as a regenerative power, which elevates and holds human character to the Free-agency height in the realm of pure or living ideality, where fitness of mental survival has its "eternal home."

LANGUAGE AS A MEANS TO THE DEVELOPMENT OF CONSCIOUSNESS. 78

Everybody, probably, will readily admit that the proper use of the faculties of thought has much to do with the welfare of civilization, for everybody knows that at certain stages of human development Thought comes into full control of the work of civilization, acting either as civilizing agent or as an absolute "Determining Power" in the human mind and in social and national life. Everybody, however, may not be ready

to admit that Language ever acts as the controlling power in civilization, yet Thought never acts save in connection with Language, and when Thought enjoys the fullness of its powers it falls under the control of Language. And at all times have the Faculties of Thought, or the proper exercise of the Powers of Thought much to do with the Functions, Faculties and Powers of language. Language acts as a vehicle, or as a vestment and embodiment of Thought, and as a "developer" of consciousness, before it becomes a thought- and life-controlling power.

The Egyptian Kneph is a personification of that factor in the human knowing-power which can understandingly deal with "reasons why." "Reasons why" differ from "methods how," as the modern ideas of original causation differ from those of secondary causation. "Methods how" any flattened intellect may know. "Reasons why" only the Living Genius in the human mind can know. The Kneph-conception of Ancient Egypt partly represents that Living Genius; it represents it as laboring to evolve ideality and intellectuality by means of alphabetical improvement of the original sound and sign language.

Antiquity, not only in Ancient Egypt, but all over the world, at one time had a very effectual way of knowing original causation, and an equally effectual way of personifying the various factors in original causation, and of representing the products of such personifications as gods, demi-gods, angels, heroes or devils. The way of knowing original causation is no longer open to us, and hence "reasons why" are not generally considered knowable. The re-opening of the way to the knowledge of original causes has its difficulties, for the reason that language does not serve us as it once did "diathetically," that is, to connect the Gist of the living consciousness with the Gist of the thinking consciousness. We will try to make the way clear in later chapters. The ancient Chinese based their way of knowing original causation on the steps of evolution, from Seng-Wan-Man to Tai-kih, from Tai-kih to Kua, from Kua to Tehy; and they considered the way of thinking which dealt with original causation and "reasons why" as the "heavenly way," in distinction to the "earthly way" which dealt with "methods how." All this will be fully explained later.

The ancient Egyptians, as well as all other great cults of antiquity, did much as did the Chinese in thinking about original and secondary causes. The leading thinkers of all ages have always realized that it is necessary to know original causes in order to enable the thinking faculties to deal reasonably with questions of Right and Wrong, to hold the Thinking Powers to the Living Powers and to Living Principles, and to keep wayward thought from attempting to make mere opinions the controlling powers in civilized life. If original causes were unknowable, then opinions as to Right and Wrong or Good and Evil would be the best knowledge the human intellect could produce for the purpose of governing civilization.

The question of the knowability or unknowability of original causes underlies all questions of life, of truth, virtue and justice, hence, before entering upon any discussion of Right and Wrong, of Good and Evil, the mind should make clear to itself whether or not it can know original causes, whether or not it can put itself into possession of a gisty knowledge of Fact, or whether it must form opinions without such knowledge.

To make the character of Kneph known as it was once known, is equivalent to making original causes known. Kneph, like the other gods of ancient Egypt, may look like a caricature, by fanciful ignorance produced, but looks are deceptive. The minds that conceived the Kneph-ideas knew original causes and knew how to depict them, and the modern mind will have to do some strenuous studying of Fact before it can get back to that height of mental evolution which once made original causes knowable.

Language, by reason of its power to embody consciousness, assumes both Living Character and Form, which pass through their double course of Development and Evolution, as do all living powers; and by reason of its living character, Language has powers to develop and evolve varied tendencies and capacities in the mind. It serves and it rules the civilizing purpose, in connection with the changeful character of Thought, for both Good and Evil, but never in the same way at two different stages of intellectual and social evolution.

Kneph, like all representations of factors in Original Causation, is a changeful character, which cannot be elucidated by any one or by all possible statical statements or ideas, but which can only be represented by "diathetic" story, depicting the career of an active character; the word "diathetic" being here used in its original meaning, viz., that of holding the thinking consciousness to the living consciousness and keeping the Thinking Ego from forming theories without a gisty knowledge of Fact.

To elucidate the character of Kneph, as it was conceived in ancient Egypt, we will have to elucidate original causes by such means as the Yh-king diagrams, the Bible stories or the Monogatari of the Japanese, or any stories properly constructed to elucidate the principles of nature, productive of life and death.

Kneph is one factor contained in that which the Hebrew word Elohim signifies. The Kneph-character is also depicted in the meanings of the trigrams in the Chinese Kua, for all religious thought, which properly represents First Causes by ideal personifications, is formed in accordance with the same principles and is hence alike in living character, if not alike in outer form.

The mental power, personified as Kneph, and its recognition in the Cults of Ancient Egypt, underwent many metamorphic changes, as did all mythical personifications of Living Consciousness to which Self-conscious connection with Original Causation was attributed. The branch-development of the Kneph-power, the power which had originated alphabetical language, came to figure variously in changeful form in the celestial Decanes of the rhetorical Zodiac. But even the original Kneph is represented as acting in various capacities. In the upper picture, he acts as an Original Humanity-maker, as an evolver of the Free-agency Power, much as does the El Genius in the Genesis stories; in the lower picture he acts as a regenerator of Free-agency Determining Power, to sustain the intellectualized character of the Order of Life in Civilization. In a third design, still further below, he appears as a sort of Holy Ghost-character, aligning the work of Thought to Living Principles.

Kneph does not represent all the creative power active in humanity-making, but only a factor in it. He is not the creator of primitive man, the animal, nor is he the only converter of man's animal nature into human nature by original gift of language. He is only a special type of Creative Genius. He represents a certain early step in the evolution of organic language and man's Free-agency powers. He is not the originator of language, but he is only the originator of organic language by certain synthetic use of analytic forms of speech. Mythically speaking, he is a self-born or self-made Genius (autarkes); from the mythical point of view he is his own father and of double sex; that is, he himself originated in the Way of Life, by concentration of universal consciousness into the self-consciousness of the gist in Natural Causation. He is self-evolved in accordance with Living Principles. He is a human knowing-power, evoked by means of primitive sound and sign language, but there is genius in his knowing-power, and that genius extends the virtues of primitive sound and sign language by use of alphabets, not only in analytic ways, so as to represent nature in detail, but also in synthetic ways, so as to reproduce a characterful picture of nature's work out of analytic detail. His Genius is not unlike that of Haranguerbah (the original Brahma, to be distinguished, however, from Bram); it furnishes the first germ to that alphabetical development of consciousness which enables

The work which Language, embodying and controlling Thought, performs in the human mind and in civilization, has been fairly illustrated in the mythological stories, which speak of Gods and Heroes, Fallen Angels and Evil Genii as causes active in the rise and decline of civilization.

the mind to prepare details for the organic growth of Thought and Language, and the supernatural intellect.

His phonetic name, Chnum, glyphically written, appears as a One-handed Sacred Pitcher placed before a Ram. The one handle on the Sacred "Vessel" means one-sidedness in mental work, which in this case refers to the single-active character of analytic language in distinction to the natural double-active character of the language of feelings. Kneph starts the work of organizing language which Osiris carries along. Kneph makes only the limbs of Osiris, the Organizer; he only furnishes him the analytic means of procedure, but not the immortal power to carry the organizing work along successfully to the height of Free-agency evolution. There is another phase to the one-sidedness of Kneph's character and gift of language, he furnishes only means to the Anodos and not to the Kathodos. Kneph with the Ram's head is the Egyptian dogmatist, who deals with Fundamental Principles; he starts his work from the original "At-one-making-power" in the boggy swampy "uplands" of humanized nature, where the man of "heavy tongue" does the most efficient work, for the mind knows intuitively more about the changefulness of fundamental requirements than can be instructed into it by words.

The detailed work of Kneph is really done by the "upland" Ptah, who is Kneph's common sense counter-part, and who appears in Glyphic Art as the mummy, in distinction to Ptah, the Dwarf, the "lowland" Genius of special sense.

The Ram's head of Kneph indicates the gregarious nature of primitive man, which the organizing Genii of Spoken and Speaking Thought develop into the organizing power of human society, by ways and means of Organic Language.

The gregarious nature of the sheep has been much used in the Sacred Art of Antiquity to depict the gregarious nature of man. In Egyptian Art, the Ram's head depicts the social endeavor of the hierarchy, who presumably used Organic Language, as originally evolved, in distinction to the demotic or popular language, and who, by their use of such language, became qualified to do the organizing work in human society.

The organizing power which Kneph evolved, relapses, descends and metamorphoses into the silent civilizing instinct, and out of this instinct, the hierarchy, by holding to something like Organic Language, resurrects its own organizing powers.

The Genius of Kneph, according to some ancient authors, beams through the cloudy consciousness of man's animal nature into the joyous world of Free-agency thought, which finds embodiment in speech.

The Kneph-character, like the character of all other old-time God-consciousness, connects itself with the original workings of consciousness in the primitive mind. Its full elucidation would require the re-animation of the dormant consciousness in the human mind which now constitutes the civilizing instinct. This re-animation is necessary to a full understanding of the workings of life and mind, but it cannot be effected at the beginning of this work. For the present, suffice it to say that Kneph, like the Greek Prometheus, adds the alphabetical improvement to the old-time sound and sign language. "Egg from the mouth of Kneph" is a figure of speech which might be conceived as meaning: Add alphabetical means to sound and sign language, for the purpose of dissolving the organic nature of living consciousness into analytic

In considering the influence of intellectual development upon social development, we must not overlook the work which language performs.

The twentieth century mind uses language in certain grammatical and rhetorical ways to carry on and mould the work of thought, to convey ideas, to develop consciousness, and to control civilized life by way of education and legislation.

fragments of the thinking consciousness, in words and names embodied; and then gather up these word-and name-embodied fragments and reconstruct supernatural consciousness or ideality by using the fragments of analytic thought and language, in accordance with Living Principles, to build up a Temple of Living Truth, or to cause a Tree of Knowledge to grow up in the civilized mind in accordance with the Tree of Life, mythically speaking. Antiquity used the symbol of the egg to denote any germ of life, mind or thought which has power to grow into organic development. The old story that Kneph, the humanity-making Genius, produced the egg from his mouth, means that he was a language-giver, language being the humanity-making power which elevates the human intellect above mere animal intelligence. Early antiquity uniformly assumed that the original tendencies and capacities of language were the work of the Genius of Creation, operating in the process of nature and in the animal nature of primitive man. The original growth of language, then, was a natural growth, prompted by Living Consciousness.

The alphabetic development of language was considered an addition to its original and natural growth. It was the germ to this alphabetic addition which the mythical Kneph-genius was represented as having produced from his mouth in form of an egg. In this symbolic egg or germ were embodied the double powers of alphabetic language—the Kneph-Ptah powers. The Kneph-power, using language after Living Principles, made Spoken Thought give verbal embodiment to the tendencies and capacities of Living Consciousness, which we now know as music, poetry, and romance, while the Ptah-power abstracted music and poetry from language and made it a matter of grammatical and terminological system. The ancient Egyptians knew that music and poetry could not be abstracted from language and made separate sciences without destroying that power in language which promotes the growth of civilization. They attributed the separation of music and poetry from language to a certain historic Genius living at an early period of their development or so-called dynasty. They also knew that grammatical and terminological language was a requirement to special bread-winning purposes in civilization. This latter requirement they represented by evolving the Ptah-genius out of Kneph, the original self-conscious knowing-power, thus bringing out the fact that the Kneph-genius is self-conscious and double-active, sustaining both organization and system, and that alphabetic language can be so developed as to serve both purposes. The ancient Chinese similarly conceived the requirements which civilization makes on language. They so constructed their language that it still embodies the elements of music, poetry and a certain romantic rhythm in daily usage. Antiquity knew that the grammatical and terminological Types of language lead into contradictory conceptions of Fact and into intellectual dilemma, while the poetic romance-language holds the thinking consciousness to the creative, unifying, organizing middle-power in self-consciousness, in the Processes of living, thinking and civilizing. Anybody interested in this subject may find it further elucidated in the continuation of this note at the end of these introductory chapters.

The first two illustrations of Kneph are from Lanzoni, the third from Creuzer.

Antiquity, which employed Language in very different ways from those now in use, developed and evolved consciousness with entirely different effects. Among these effects were some intellectual lights, and some faculties and powers of thought, which are staple requirements of civilized life.

A thorough and more or less extended knowledge of the inner workings of nature was among these lights, and a "High-character determining-power" was among these effects which a certain use of language had evolved.

Every age has its own idea of "Light and Right",¹⁰ every state of mental development has its own consciousness of nature's activity and of social requirements. The various ideas of Light and Right and of life's requirements come to be represented by various Types of language in various ages.



10

Light and Right under control of word-mad Intellectuality, represented by a Maenade. Religious Sentiment gone Word-Mad.

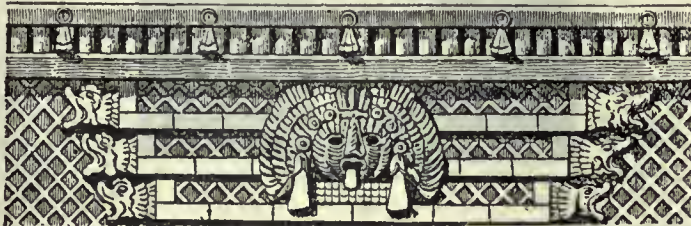
The MAENADE-character does not seem to have a religious appearance, but the character within and the appearance without, when judged in an abstract analytic way, apart from each other, cannot be given a natural appearance; and then the Maenade-character is religious in a way which the modern clergy would not recognize as orthodox. The religious tendencies of the Maenade-character are shown in many of the details by which Sacerdotal Art surrounds its personifications, but mainly in the tendency of the character to follow the guidance of the Living Genius of Reasonableness, Dionysos. Dionysos does not figure in the orthodoxy of the Zeus cult; he is a sort of propagandist for free-masonry ideas in social Temple-building, giving freedom of thought, speech and conduct, and ignoring the strait-jacket of orthodox formalities.

The earliest Types of language naturally had some organic character; they acquired this character as they gave voice and expression to the organic growth of original, immediate or living consciousness. As they depicted nature's activity arising in the consciousness of feelings, so did they deal with Fact itself, with the very organic workings in the chain of Natural Causation, with the Living Reason and its organic procedures in the Way of Life, and in natural cause and consequence.

The organic growth of language, which attached itself to the organic growth of consciousness in the human mind, reached a certain height in the way of evolution; it came to functionate and officiate in connection with the Powers of Thought incorporated in it, as a High-character, Free-agency Determining Power.

The Maenade-character is here shown as holding the insignia of Light and Right, and as dancing to the music of the ecstatic consciousness which the old-time use of language had evolved in the human mind, while it proceeded after the manner of nature, and in accordance with the all-contrarities-harmonizing Principles of Creation. This old-time use of language had metamorphosed into the pearly paths of pure intellectuality, along which the Maenade is joyously or triumphantly dancing.

The mythical sign of "Light" is shown as a torch, made out of branches from the "Tree of Natural Knowledge." This torch the Maenade swings high in the air with her right hand. In her left hand she holds the mythical sign of "Right," a Thyrsos-sceptre, the head of which is deformed to indicate intellectual perversion. This sceptre, as sceptres usually do, typifies the moral determinant in the intellectualized mind. This Thyrsos is typical of Bacchic principles of determination; in this case it is typical of the Maenade-character, which, following the riot-running freedom of emancipated thought, is actuated by superstitious exaltation and aims to guide and control the Living Power accordingly.



11

An ancient American design representing Speaking Thought, the Systematizer. The work of Speaking Thought may be mathematically perfect, but it is usually grammatically prosaic, and hence without living character or fitness to sustain life.

The center of the design is a head of a Gorgon type, representing consciousness as having lost its Natural Discerning Power, because of word-knowledge, acquired in the systematic way of thinking. The tongue of the head protrudes, to convey the idea of over-developed tongue-talent. The ears, nose and hair are represented as artificial, to indicate the change which word-knowledge has produced in the natural working powers of the senses. The three bars, extending as laterals from the Gorgon-head, end in the talking heads of Dragon Intellectuality, to indicate the systematic and artificial way of rhetorically dealing with the Three Phases in Natural Causation, regardless of Fundamental Principles. The upper row of ornaments represents the categorical pigeon-holes, which systematic thought has constructed in the over-intellectualized mind. The squares in the field of the design depict the tendencies of the Thinking Ego and of Speaking Thought to formulate categorical states of consciousness.

The legitimate function of "Speaking Thought" is the production of intellectual means to the end of Truth-telling and Right-doing. When it usurps organizing power, it acts illegitimately.

Organically grown language, officiating as a Free-agency power, did not stay fixed at the height of its evolution; it descended in the downward course of life, as does all life. Spoken Thought, which had dealt mainly with living consciousness, passing into and through the office of Free-agency Determining Power, had metamorphosed into Speaking Thought, which dealt mainly with conceptive consciousness. The control of language had gradually passed away from the Powers of Life into the control of the Speaking Ego.¹¹

Later Types of language gradually lost more and more of their originally organic character, as they detached themselves from the living consciousness which produced and controlled them, as they detached themselves from the powers and natural procedures of life—from the organic growth of living powers—to enter into grammatical and rhetorical systems. Language in its onward course of development and evolution carried conceptive consciousness, (the consciousness of thought) off its feet, away from the original consciousness which accompanies the proce-



12

Besa, the Speaking Ego, holding to Artificial Flower Rhetoric.

Besa, the Speaking Ego of the ancient Egyptians and some Western Asiatics, who walks rhetorically along the "Artificial Flower Hedge" over the pebbly ground of petrified prejudice, is a word-knower. He has a conscious hold of the use of the dead flower-language. He is a "Flowery Talker" of the artificial type, who speaks without knowledge of the Living Powers, or of the motive Principles in the inner workings of nature. He does not talk in accordance with the Principles of that Pure Ideality which is a healthy growth of Living and Thinking consciousness, for this Ideality proceeds in "Cycles" of development, and in rising and receding spirals of evolution, and not within artificial "Squares" as he does. As the powers of life proceed from lower into higher stages of organic evolution, and as they expend their virtues and fall back, degenerating to become dormant or extinct, or to regenerate in original or even lower stages, so does Native Reason proceed in evolving Pure Ideality, and so does it also fall back to become dormant or extinct. In the Besa personification Native Reason is extinct, and it is not a factor in his talking powers.

The Egyptian Kneph Genius in a way represents Native Reason as the original impulse-giver in the cyclic procedures of development and evolution of the human intellect.

The Besa-character stands connected with the Kneph-idea, but it represents a degenerate type of speaking intellectuality, which is losing its hold on Living Consciousness, while amplifying its use of wordy and pretentiously ideal consciousness.

dures of life in the process of nature. It carried the consciousness of thought beyond the Living Free-agency powers—beyond the zenith of mental evolution into the realm of merely conceptive intellectuality and abstract vision.

In carrying consciousness away from its original connection with the inner causes and modifications of life, language lost its original power to deal in an immediate way with the acts of nature as they are in themselves, and it gained an intellectual power, which caused it to represent the process of nature by an independent ideal process created and controlled by faculties and powers of the Speaking Ego.¹²



13

The Sign of the Cross, depicting the Four Fundamental Counter-procedures in the process of existence, as finding alleged expression by Speaking Thought.



Gordian Knot entanglements of Dogmatic Thought, which tries to hold the purposive procedures of mind to Living Principles.



Meanders, the entanglements produced by Empirical Thought, which proceeds by Three-legged Analogy to elucidate the Living Consciousness of Natural Causation.

The three following cuts show designs taken from early Christian monuments in Scotland. The first is an old Keltic design from a cross at Chandwick, Nigg, the second comes from Killon of Cadball and the third from Meigle.

The first design represents the "Tongue Talent of Speaking Thought," as presuming to understand the Four Fundamental Principles of Natural Causation, and as presuming to speak advisedly about the requirements of civilized life, by reason of its knowledge of revealed gospel truth, emanating directly or indirectly from the

The development of this ideal process proceeded by abstract methods and means of thinking and speaking. It went beyond and away from the organic manner of nature into intellectual distinctions, which did not denote natural differences. The Speaking Ego came to deal in Generalities and Particularities, which did not truly represent the procedures of special growth and decay in organic development, but which statically misrepresented the causes of life active in nature. The Speaking Ego eventually abandoned entirely the use of organic forms of language. It entered into rhetorical byways; it confined itself to the use of extra-analytic sign and sound development; it pursued a merely alphabetical career; it came to manufacturing "Ready-made-ideas" in grammatical ways by terminological means. In these rhetorical byways originated the formation of all sorts of abstract, ideal representations and misrepresentations of nature's activity and life's requirements. The rhetorical byways led to all sorts of iconographic and alphabetical representations and misrepresentations of Natural Causation. The naturally logical mind became lost in the devious irrational ways of thinking and speaking.

13, 14, 15

Genius of Creation. Notwithstanding this usual theological presumption, the picture shows the procedures of the Thinking Ego entangled in serpent or dragon form, and approaching the delusive ways of "Abstract Intellectuality." It does this for the purpose of illustrating the unnatural character which theologically established systems give the thinking-powers. The idea of system is represented by the square form of the frame around the picture.

The second design depicts the entanglements of Speaking Thought which troubled the ancient Caledonians. These entanglements are of a dogmatic character. They grew out of the attempt of the Thinking Ego to tell the Absolute Truth, based presumably upon a thorough understanding of the Four Fundamental Principles, but ignoring the shortcomings of analytic language, alphabetically evolved. The windings of this dogmatic way of thinking are characterized by "crossing-points" within the center of cyclic procedures.

The third design is of the Meander-type, which was formerly employed by Sacred Art to depict the empirical entanglements of RELATIVE TRUTHS, formulated by the Thinking Ego without immediate knowledge of Natural Causation.

The three designs are of a very common type, and the ideas expressed by them are depicted in innumerable ways by Ancient Art.

None of the three designs imply any disparagement of the Thinking Ego or of Speaking Thought. They are only intended to elucidate the futility of attempting to fully represent the Causes of Life by Thought and Language, the argument being that the Living Consciousness, which evolves and sustains the Free-agency Powers, is infinitely superior to the Thinking Consciousness, which presumes to represent the Living Consciousness by talking.

THE DESCENT FROM NATURE-KNOWLEDGE THROUGH PURE IDEALITY TO
PHAENOMENA-KNOWLEDGE, AND INTO MERE WORD-KNOWLEDGE.

The alphabetical development of consciousness leads the Thinking Powers from the naturally full consciousness of inner causation to special consciousness of outer aspects, and eventually into extended, varied and confusing word-knowledge. It is word-knowledge which, having lost its hold on the natural guiding-thread of Living Reason in original consciousness, moves through the process of Pure and Living Ideality,^{16, 17} into the deadly systems of purely abstract and statical Intellectuality.¹⁸



16

Pure Intellectuality represented by a Zoroastrian ideogram, known as Feroher, Fravashi, Etc.



17.

The Thinking Self, acting as a determining power in the realm of Pure Ideality, represented by Ahura Mazda, the Genius of Intellectual Determination,

The Zoroastrian cults depicted the INTELLECTUAL DETERMINING POWER in the realm of PURE IDEALITY, by Ahura, as shown in the lower cut. Pure Ideality without sovereign Determining Power, they depicted by a winged circle, without human figure in or about it, as shown in the upper cut. This winged disc sign of these cults represented an idea similar to that of the Holy Ghost in the orthodox mind, that is to say, the Consciousness of Thought, fully evolved after the manner of nature, but still holding to the Four Fundamental Principles in Living or Feeling

Word-knowledge has had a long career in the ups and downs of civilizing movements. It has passed retrogressively through lower and lower stages of intellectual development, from Glyphic through Hermeneutic Types¹⁹ of thought and language into the Terminological and Grammatical Types, where it now dwells.

Most of the modern knowledge of nature is but little more than word-

Consciousness, as shown by the four-leaved development of consciousness within the disc. The two wings and the tail denote the Three Phases of Causation, and the saddle above the disc suggests the seat of the Intellectual Determining Power. The two ends of a SACRED TIE hanging down by the sides of the central disc refer to the Idea which we now call religious, from the Latin "religare," to bind the discursive activity of Thought by synthetic Types of language back to the Living Consciousness in nature's activity, or, at least, to the Mother-consciousness of Free-agency Powers.

Ahura Mazda, the personification of the Creative Genius in the human mind, from the Zoroastrian point of view, represents the Thinking Self acting as a Determining Power in the realm of Pure Ideality. This Determining Power of the Thinking Self proceeds in conformity to Living Principles, and the Reason of Living in Natural Causation. Its regime eventually gives way to that of its counterpart, the Speaking Ego.



18

The Thinking Consciousness presuming to play the star-role of Free-Agency Power in the drama of intellectual and social evolution.

ABSTRACT INTELLECTUALITY, in Sacerdotal Art, is usually depicted by various kinds of Serpent-pictures. That shown in the accompanying cut is a hybrid between the Egyptian Uraeus, which rises to elevate the intellectualized Determining Power of the human mind, and a Hindoo Serpent-idea, which represents the causes threatening to destroy some natural "Light of Consciousness," or, figuratively speaking, the "Sun," as the Brahmins put it.

The upright Uraeus-like serpent represents the intellectualized Determining Power of the abstractly Thinking Ego, a la "Upright Basilisk." The two smaller serpent-heads rising above the larger head of the central serpent, indicate the three-fold character of the Determining Power, asserting itself in the realm of moral, business and political life. The footing of the serpent is circular, and formed by the windings of the tail-end of its body, in order to indicate the ambition of abstract thought to follow the cyclic procedures of the Powers of Life in the Process of Nature. The main body of the serpent rises above the circular footing, in shape of an upturned lyre, in imitation of the Jacob's Ladder Idea, thus alluding to the pretentious elevation of intellectualized character. The little serpents wound around this upturned lyre formed by the larger serpent's body, represent the "ologies" of abstract knowledge, or the "isms" of notional morality, which usually attach themselves to the main standard of every school of Abstract Intellectuality.

knowledge. The Process of Nature, the Process of Life, the Process of Pure Ideality are scientifically and virtually unknowable, because word-knowledge of an inorganic, terminological and grammatical character separates the consciousness of the powers of thought from the consciousness of the powers of life.



10

Hermes Diaktoros or Intermunelus, as the "Messenger of the Gods," is a Genius of language who can connect the Evangelic or Living Consciousness, upon which language can make an impression only, with the Apostolic or Thinking Consciousness, which can be fully embodied or encased in the definitions of words.

THE GLYPHIC TYPE OF LANGUAGE, which serves to personify the active character in consciousness, depicts one certain Hermes-character as a messenger of the Gods. This Hermes-character, thus active, and not otherwise engaged in the civilizing business, does not embody all the powers of the Gods, nor all there is to glyphic or truly organic types of language, but it personifies a different Type of language, which is terminologically unknown, but employed in Hermeneutics.

The original hermeneutic Type of language is a very different Type from the later Types employed by mythographers. These later Types substitute prosaic for poetic rhetoric; prosaic pictures for poetic pictures in a semi-dramatic way, which may circumscribe the "Crucial Point" in dramatic situations, but does not fairly represent it. A now unknown use of mythical allegory, parable and fable gave life to hermeneutic forms of language; it pressed the figurative way of speaking from its original service in organic language into the service of established dogmas, ceremonies and other formalities.

The use of mythical pictures or figures of speech gave embodiment of consciousness in language an entirely different character from that which our terminological Type of language gives it. Hermeneutic language, even in the service of dogma, still had some hold on Living Consciousness. This hold the terminological language has lost: it has become an extravagantly intellectual Type of language, which does not own its descent from any original or mother-consciousness, or other source of natural intelligence. Our terminological Type of language never personifies the active factors in human consciousness, and it has no way of fully and fairly representing these factors, nor of explaining their rhetorical personifications. The bridge between the old-time

Word-knowledge has assumed an unnatural character, which makes natural knowledge impossible. Words have become the permanent vestment or embodiment of prejudicial opinions, which Speaking Thought interposes between its own activity, and the fundamental Knowing-powers of mind, partaking in the process of nature and of life.

hermeneutic language and the modern terminological language has been carried away. An impassable chasm now exists between the nature-born consciousness, or the workings of natural and elementary intelligence, and the thought-born consciousness or intellectual workings.

The nearest approach which our language can make to the old-time hermeneutic use of words, is the tropical use of Terms, and it is by no means a close approach. It does not get far beyond the high side of the chasm. The tropes, or figures of speech in modern language, are very different things from the rhetorical personifications of consciousness used in hermeneutic writings, and from their representations as *Hermæ* in Sacerdotal Art. They differ as do natural flowers from artificial flowers.

In order to cross the mental chasm, or to reach the original and inner workings of Living Consciousness, we will have to use tropical forms of speech in the old-time hermeneutic way, and we will have to distinguish clearly between Glyphs and *Hermæ* and between *Hermæ* and Terms. The same words may sometimes serve as either Glyphs, *Hermæ* or Terms, the difference or service and meaning being due to the different way of using and defining the words. Words are Glyphs, if their definitions attribute ACTIVE CHARACTER POWERS to the consciousness which the words embody or represent. The same words become *Hermæ*, if their definitions refer only to living phases of consciousness connected with causation, making mere faculties of Thought and Language, and not Living Powers. And words are Terms, if defined peripatetically with regard mainly to the thinking consciousness, and especially to categorical states of consciousness. The twelve Olympian Gods of the Zeus cult were designed to figure as Glyphs in language, but in reality they were only *Hermæ*.

The "living-flower-rhetoric," which properly sustains the Free-agency power, is personified in *Hermes Ithyphallicos*, or in the original *Hermes* of the Greeks, whom *Pronapides*, the tutor of Homer, does not name, but whom *Lactantius* calls *Daemogargon*, and this *Hermes* is a Chthonic divinity and father of the Olympian Gods, a very different character from *Hermes*, the messenger of the Gods. He is much like *Ea* of the Babylonians, or the Alligator man of the ancient Americans, a feeling-born Type of consciousness in language vested, and not a merely intellectual creature.

Words which connect the inner workings of living consciousness with the ideal and superstructural thinking consciousness, act as *Hermæ*, that is, they act as messengers or means of communion between the living powers of mind and the thinking consciousness. It is this use of words which was once known, and should be known now, as the hermeneutic Type of language. A word is used as a *Hermæ* if it appeals indirectly to Living Reason, and serves to sustain the order of Life, that is, if it acts as a prop or "HERMA" to the ship of Life in dock, figuratively speaking.

A word or name acts as a Glyph, and not as a mere *Hermæ*, when it appeals to Living Reason directly in the Way of Life. The Glyphic Types of language are long out of use. They stood in close and natural relationship to the Types of Aphonic sign-language.

The Glyphic Type of language is intended to make a mere impression on the mind, and by this impression direct the workings of the mind along the Way of Life, for instance, to reason from Cause to Consequence, and it is not intended to cause Thought to form a definite or fixed idea, as do the Terminological and the artificial-flower Types of language. The natural-flower Type of language in Hermeneutics serves to talk about the Gist of Fact without instilling or instructing a positive or negative conclusion into the mind, but leaving it to work out its own conclusions. It is this Type of language which the original *Hermes*, above referred to, represents.

Knowledge of life now consists, not of any explicit consciousness of the creative procedures in the process of nature, nor of the Reason of Living and Dying, nor of the Causes which support or disturb the Order of Life, but it consists of abstract, fragmentary, contradictory, prejudicial opinions with regard to the Order of Life, and the Right or Wrong, the Good or Evil in human conduct.

Modern knowledge of life is largely a fraud and a false pretense. Knowledge which does not elucidate the very workings of the Powers of



20

Hapi, Anubis, Horos, Osiris Onuphris, in the civilizing instinct known as the "nether world."

Osiris Khent Amenti, Horos, Isis, Ra, in living language or the so-called "upper world."

The organizing powers of mind, in both the civilizing instinct and the word-vested consciousness, are here represented by Osiris Onuphris and by Osiris Khent Amenti and by other so-called divine personifications of Types of consciousness, either dormant or active, and existing either silently in the civilizing instinct or in living language embodied.



21

The civilizing power of language from the Egyptian point of view.

The subject of "TYPES OF LANGUAGE" is as important as it is complicated. It has been either ignored or unnaturally represented by modern philologists. The ancient Egyptians, in treating the subject, followed the natural way in which the Consciousness of Thought is developed and evolved by means of various forms of language. They depicted the characters of the thinking power by many grotesque figures which modern archaeologists have called "Gods," for short. The head-gear of these presumably divine figures was designed with intent to indicate the character,

Life is not natural knowledge, but at best it is an abstract intellectual means to the end of living, and its value and worth depend much on the USE to which the Free-agency Power of the human mind may put it.

The knowledge of this age, which is largely word-knowledge, misrepresents the organic workings of the powers of life in nature; but while it is defective in regard to the powers of life, it is the most ample with regard to the forces of death; it is the most thoroughly systematized analytic knowledge which language has ever enabled mankind to prepare of nature's phenomenal work.

The now spoken Types of language which give form to currents of thought, are systematically great; they are titanically over-developed; but organically in the last stages of putrid decay.

tendencies and capacities of the various Types of Consciousness which language had served to evolve.

The Egyptians knew no Gods which originally were not recognized Types of consciousness, by language evolved, and language-evolving. The advent of God-ideas, foreign to human consciousness, and to the Reason of Living and Dying in Nature, is a comparatively late invention; it originated in the purely alphabetical development of mind.

The accompanying picture shows a few of the many Types of language, embodying consciousness and thinking powers, as presenting themselves and the products of their workings to the organically evolved Determining Power in the old-time civilizing Instinct of the human mind, here represented in a twofold way on each side of the division mark in the picture. This division mark in the upper picture divides the two realms of mind, upon which the hierarchal Art of ancient Egypt, and antiquity in general, built its educational systems, and both of which we must ever keep foremost in consciousness, not only to understand the meanings of ancient Art and sacred writings, but also to realize the present requirements of our educational and instructive systems. These two Realms are vulgarly known as the Upper and the Nether World. The phrase translated "upper world" once denoted the consciousness which is embodied in a still spoken language, and "nether world" meant the more or less dormant consciousness which lies aback of spoken language, and which has been evolved out of the original consciousness of life by Types of primitive language, which have gone out of use. This consciousness is the "Eternal Home" of the Civilizing Instinct.

The right hand side of the picture represents the "nether world" of consciousness. Next to the "division-mark" thrones Osiris, "khent amenti," the original organizing power in the human mind, which has retired from the active business.

Before Osiris stands his sister and queen, Isis, presenting to him a new Horos-conception for intellectual regeneration of the Egyptian mind. The name Isis designates that power which can conceive ideas after the manner of nature, with particular reference to counter-procedures.

Behind Isis is seated an older Horos on the mental throne, to assist Osiris "khent amenti" in determining the vital value of word-vested knowledge, which is brought before them by a long procession of personified Types of language, forming two En-neads or sets of nine Types each. This procession begins with Ra, whom archaeologists call a Sun-God, but who in reality only personified the Light of Organizing Consciousness, of which Osiris is the Determining Reason. These Sun- and God-ideas we must either forget or set right. Ra is a personification of the "Old-Man-Genius," who, by original, largely aphonic and pictographic use of language, helped to elevate human character above the animal. The so-called Gods are all personified Types of language, in pre-alphabetical days evolved, and retired since into the shady realm of the civilizing Instinct. These Types of language still contribute something to the regime of mind; they act as silent tendencies and capacities; their former nature, living in language, is commonly depicted with more or less truth in the old-time works of religious thought, from which it may be resurrected by rational study, to live again in the consciousness and language of later ages. (See Hermes Psychopompos)

That which these Types of former knowing-power silently contribute is repre-

The prosaic, grammatical and terminological Types of language have caused the consciousness of Thought to obscure the consciousness of Feelings, and all that natural consciousness which accompanies the Powers of Life in Nature; and now Thought and Language stand combined to belie the Creative Powers in the World-process.

The various Types of language which have served mankind in various

sented by the "offerings" which each brings toward the enthroned Osiris and Horos. They offer the figure of Ma in the Ingot-vessel, that is, the original consciousness or raw-material of Fact-knowing.

They also offer the eyes of the old-time Osiris, or Ra, that is, the original power of seeing Right and Reason, and the requirements to or of organic evolution, as the Original Organizing Power of mind saw it:

They offer the power to use "Living-flower Rhetoric," or that hermeneutic Type of language which once elucidated the knowledge of Fundamental Features and Phases of Causation:

They offer further the ability of thinking to the "Crucial Point":

The understanding of counter-procedures:

The joys of successful Free-agency work (called festivals by archaeologists):

The power of writing character-developing Epos, etc., etc., etc.

The four "Tetramorphic Birds of Principles" (Amset, Hapi, Tumutef, Kebhsonuf), with letters fastened about their necks, hover over the throne of Horos, ready to "commune" with the Thinking Ego in all the four quarters of its word-vested or mortal realm.

In the left-hand side of the picture, which represents the "Upper World" of active consciousness in the mortal mind, appears Osiris Onuphris (?) enthroned as the then still living Determining Power to sustain the social and political organization of ancient Egypt. Before him appears first the falcon-headed Horus, the re-organizer, leading a procession of nine following God-personifications. Horus carries the "Corbeille de Mariage," or substitute for it, and in it his offerings of a living bird with human head, that is, the character-evolving love of TRUTH, living in the human mind as a regenerative power, or in other words, the health-making Knowledge, reproduced by return to the sacramental way of thinking.

Behind Horus, the re-organizing, or rather, regenerative Genius, appears Anubis, his systematizing brother, the second son of Osiris. He makes "offerings" of Egypt's favorable opinion in regard to the existing laws, based upon the "divine regime," the rules and regulations for moral, business and political work.

The "Birds of Principle," hovering over Anubis, have lost their tetramorphic character, but yet they do duty in apparently or pretentiously the same way as in the "Nether World."

Behind Anubis comes Hapi, the Father of the feeling-born Gods, generated in the living currents of Time. Old Hapi is usually considered as a personification of the Nile. He offers flowers of civilized feelings, making for the intellectual "Fruits of Reasonableness." This procession of Gods, actively living in Spoken Thought, concludes with the Twice-greatest Thoth, who offers nourishment for the Free-agency mind by his Hermeneutic Types of language, produced and prepared to sustain common and social sense.

Behind Thoth comes Caesar, Ptolomaeus XVI., and his mother Cleopatra. Ptolomaeus offers to see the facts in his kingdom with the very Eye of Osiris, the original and divine organizer of human society. Cleopatra offers to sustain the elevated character of civilized feelings.

By this picture it appears that the Egyptians attributed twice as much civilizing virtue to the old-time civilizing instinct as they did to active word-vested intellectuality.

ways during various ages, each developing its own kind of knowledge, presumably, at various times in ages long past, made much of that known which is now scientifically unknowable. ^{20, 21, 22}

Language either evolves the elementary knowing-powers of the Living Self in natural ways into explicit knowledge of the workings of life

The Inscriptions accompanying the picture are left out, as being unnecessary to the present purpose. Historic data which have no bearing on our subject, and God-names, the meanings of which are not fully explained, are worse than useless; they are confusing and distracting.



22

The Geni of the Old-time Language, which evolved the civilizing instinct, are here shown making their offerings of old-time knowledge to the organizing consciousness in the Free-agency mind, or what is the same thing, to the religiously inclined minds of ancient Egypt, imbued with the Osiris consciousness.

The many TYPES OF LANGUAGE which are here making offerings to the Osiris family, and the fruits of consciousness which they have developed and are offering, are all of a religious character; they all labor to draw the attention of the thinking powers to the Living Consciousness in the mind, and to the civilizing Instinct pre-alphabetically evolved. The so drawing the attention of Thought was known as ancestor worship, figuratively speaking, being the reverence which the human mind naturally has for the powers which have elevated it above the animal.

Extinct Types of language, by influence upon consciousness, become factors in the civilizing instinct, and as such they are here shown making their silent offerings to the living and speaking Organizing Power of Mind, personified as the Osiris family.

in the process of nature, or it obscures these workings by conceptive artifice and visionary word-vested intellectuality. Both Thought and Language are the means which the Living Self employs to the end of knowing Fact during certain stages of development and evolution. The success of such employment depends upon both the proper kind and the proper use of means. If the faculties of Thought and Language are not so developed as to contain the proper kind of means, then the resulting knowledge of Fact will be defective, even if the discerning and reasoning powers of the Living Self labor with the best intentions in the cause of Fact-knowing. Sense is the means-developer; Reason is the power which employs the means by Sense developed.



23-24

Two Mothers of Knowledge: Venus Urania as the Mother of the naturally evolved Knowing Power, and a Venus-Herme, as the term-vested Knowing Power, by grammatical use of language developed.



Venus Urania is an original conception of mother-consciousness pre-alphabetically evolved by language, used in accordance with principles of life and of death. The Venus of the Herme type is a version of the Aphrodite Pandemos conception, being reduced to a statical idea by use of language, which ignores Living Principles and vests judgments in fixed terminology and relatively true Ideas.

THE ORIGINAL VENUS here shown is from an Etruscan design, known as Venus Urania. It is a glyphic personification of the mother-consciousness, out of which the Free-agency Powers of the mind are evolved. It represents a partial parallel to the Eve character of Bible myth. It generates ideality and intellectuality by virtue of descent from the self-conscious Reason of Living, and in accordance with Creative Principles of Procedure.

THE VENUS OF THE HERME TYPE represents a much later historic personification of intellectuality, by hermeneutic, but prosaic-growing language evolved.

These two products of Ancient Art may serve to illustrate two Types of mental and intellectual development and envelopment, by means and powers of thought and language.

Venus Urania represents a Type of mentality developed after the manner of nature; while the Venus of the Herme-type represents intellectuality developed after the manner of term-vested thought. The stage of development from the former to the latter implies a downward procedure from old-time Glyph- and Nature-knowledge to

The efficiency of the human knowing-power depends as much upon the kind of means provided by Sense, as upon the reasonable use of these means. Without suitable means, good work cannot be done, even by the best of intentions or ability. The dictionary words which modern language furnishes are not suitable means for the purpose of knowing the inner workings of nature, or of organizing human society.

Language having begun its career by developing the original consciousness of Natural Causation,^{23, 24} which characterizes the Powers of

later sacerdotal knowledge fixed in hermeneutic Types of language, which no longer directly connected the Thinking powers of the mind with the Living powers.

In the original glyphic personification of Venus Urania, both Living and Thinking Consciousness are embodied in the organic growth of character. The analytic Thinking Consciousness is given its own representation by the star-spangled dress of the figure. The stars here are not of the ordinary type, denoting fixed ideas, but they are crosses or "Crucial Point" signs, which refer the thinking-powers to the Principles of Procedure in Life and Death. In mythical art, the dress always means "verbal vestment of ideality." The vestment is either naturally formed, or is artificial. The more natural vestment is usually represented by the skins of animals, and the less natural by hand-made draperies. The dress is often given some artificial and rigid form, to indicate the auxiliary, nominal and deuteronominal work which Speaking Thought performs in its service to civilized life.

The dress being held up by one hand only of Venus Urania indicates the one-sided mental hold of language on auxiliary conceptions; while the other hand being raised suggests the readiness of action in support of the elevated Free-agency Powers.

Urania does not wear a "rationale," but only a shoulder-strap, to show that the here personified Type of consciousness is not double-active after the manner of nature, that it does not proceed from both sides toward the "Crucial Point," but that it is a lateral power, which needs some initiative and referendum in the mental household. Urania, in the myth of Ancient Italy, is not like the Biblical Eve, the original mother of Free-agency consciousness and powers; she is not a Magna Mater, but she is more of a foster-mother of that Reasonableness which grows by the side of an established God-system. She is much like Acca Larentia, the personification of mother-wit, and not unlike Mater Matuta or Iano-Leukothea. She furnishes the intellectual Lights of the within and the without to sustain Reasonableness; she sustains the natural, non-conventional freedom of mind which makes for Right-thinking and Right-doing, for "the (rightful) joys of living ever well from the fount of human life"—from Albunea's grotto—meaning that the Free-agency Doing-power, naturally founded in Common Sense and evolved in the way of Native Reason, needs no conventional makeshifts to restrain its joys. *Gaudeamus igitur.*

Venus as a Herme-type stands lower than Eve; she represents a school of thought, by hermeneutic language converted into a stationary creed.

The Urania figure standing barefooted on the mythical turtle, indicates that the here-personified mentality has a natural footing on Living Consciousness, individual and universal, and not merely a distant hold of it by means of Thought- and Word-knowledge; and it further indicates that this character exercises its living and thinking powers in the natural care of feelings, and through them in the care of the Powers of Life—of Civilized Life. The hair being dressed a la Trisula, suggests that the "Lines of Thought" hold to the Living Consciousness of the three Strands or Phases of Natural Causation, and make moral and business matters merely side-issues to the central organized endeavors.

The mythical turtle, on which Venus Urania is posed, figures, in Sacerdotal Art, as that elementary Type of Living Consciousness which embodies that which is universal and individual in Natural Causation, and which is now "terra incognita" to modern learning. Ancient Art has used the form of the turtle to represent elementary consciousness by a presumably elementary form of life; the turtle in Sacred Art taking the place of that which in modern biology would be called a primitive cell. Art has made the four legs of the Turtle indicative of those mental procedures which ad-

Life, presumably evolved explicit knowledge of the natural workings of the Powers of Life and of Natural Causation. This presumption underlies the great religious systems of the world. If this presumption is correct, then the return to the Use of that original Type of language should

here to Fundamental Principles. This fact might indicate that the Etruskans claimed some understanding of basic principles, which the Greek Cult considered beyond its reach. Etruscan Art is more thorough-going than Greek Art, although inferior in giving attractive appearance to its work. The Etruskans may not have made any special study of the subject of Fundamental Principles, but their works of Art conform to them. Their Lares and Penates seem to have been personifications of the old-time consciousness of Living and Organizing Principles in family and social life.

The differences in the conceptions of Venus Urania, Venus Pandemos, and the Venus of the Herme type, as mothers of knowledge, are typical of many religious cults. They may be compared to the differences in the conceptions of Istar, the Babylonian personification of the Mother-consciousness of star-ideality and star-ideas. Istar, as the daughter of Anu, of Ea, or of Bel, portrays different characteristics of the human mind. Similar differences are also indicated in the characters of the three Marys in the New Testament story.



25

The Organizing Power of Mind entering as a unifier into the lateral or branch-development of Intellectuality, represented by Sol-Osiris (?).

SOL-OSIRIS, a secondary Osiris-character, appears here in the Tree of knowledge, which shows tendencies to divide its growing-powers in branch-development and contrary ways, threatening to split apart. The split in the tree is designed to indicate the idea of intellectual chasm, produced by the contrary ways of thinking.

Osiris appears repeatedly in such chasms, as a re-organizing power seated on a lotus flower. In this case, he appears seizing the divided branches, as if holding them together to prevent further splits in the realm of mind. His presence in the tree

enable us to revive this now forgotten knowledge of original causes in our consciousness. The same Type of old-time language should serve the mind again in the same way; if reasonably used, it should serve to reveal the knowledge originally evolved by it.²⁵ It should serve to throw Light where modern science says all is, and ever must remain darkness of night,—the impenetrable darkness in which religious dreamers are fondling their God-ideas.

of knowledge acts as a unifying power in the midst of diversity of opinions.

The original Orsiris is a glyphic personification of the organizing power in the mind, by language evolved, and later metamorphosed into a silent factor in the civilizing instinct.

Sol-Orsiris is a re-incarnation of the original organizing power, re-entering language and consciousness, as a Hermeneutic Type of speech, diffusing the Light of Truth to regenerate intellectuality.

Light-diffusing Solar Heroes are generally metatron characters, that is, assistants to the original organizing Genius, and their verbal personifications fall more properly into Hermeneutic than into Glyphic Types of language, for they are not usually factors of self-consciousness to which the original fullness of character is ascribed; they are only assistant faculties in distinction to the Creative Genius; they are "Paredros" and "Synthronos" characters, that is, they are assistants in sustaining the Order of Life—assistants to the Genius of intellectual evolution. This Sol-Orsiris appears as a personification of the intellectual determining power in the human mind at a certain late stage of its evolution.



26

Kadmos and Harmonia appear as regenerators of the deranged order of intellectual and social life: they are language-regenerators. By restoring the virtues of organic language they restore the working-order of the human intellect and they establish a reign of peace and harmony in civilization;—they cause language to be used understandingly, and thereby they unify diverging opinions and bring about an Intellectual Hierogamos or Holy Marriage.

THE KADMOS AND HARMONIA MYTHS depict the re-introduction of a Type of language, presumably suitable to harmonize conflicting interests and divergent opinions in social life, by evolving unifying and uniform consciousness in the public mind. The stories bear evidence of an early effort to the end of securing a Type of language, which could provide some ever-enduring dogma which the Zeus Cult lacked, but which the older Egyptian Cult pretended to have, and which intellectual development always needs to sustain its upright character and its conscious hold on Natural Causation, even as the human body needs a backbone.

Certain New Testament-writers were ambitious enough to try their hand at resurrecting the original Organic Type of language, or at least they imitated the older authors of Sacred Writings, assuming that a certain figurative USE of language would correct the then prevailing errors in popular ideas of Light and Right, by restoring the natural working order of Consciousness and Free-agency Powers.

These writers made the Logos the "Crucial Point" of their efforts, and they proceeded toward that Point by the use of the "Gamikos Logos", that Living Flower Rhetoric or undefined engaging talk which paves the way to the intellectual Hierogamos, presumably developing the power to make one happy family of the whole race. ^{26, 27}

Kadmos is a language-renovating Genius, introduced into the Zeus Cult to supply its fundamental deficiencies. His purpose aims at making alphabetical language do the work formerly done by Glyphic forms of speech, and at holding the Thinking Ego and its work to the original consciousness of Living Principles in Natural Causation. The Type of language always needed for the restoration of social relationship in civilized life is that Gamikos Logos or "Engaging Talk," which makes for the (Intellectual) Hierogamos—for At-one-making of contradictory opinions and conflicting interests,—by employing organic ways and means in the way of intellectual and social development and evolution. All this is based upon the old-time recognition of the Fact that language has power to bring out the tendencies to either Social or Fatal Relationship—usually called the tendencies for Good and Evil. If an inspiring Type of language is employed, which brings out the tendencies of the natural nobility of the human mind, it will build up a high-character Type of Family Life, and this sort of Family Life presumably will build up successfully a highly organic Civilization. If on the other hand, a prosaic, classifying Type of language be employed, which only serves the systematizing purpose of bread-winning, money-making, etc., then the evolution of Human Character and the mental tendencies making for high and noble endeavors will be neglected, and Fatal Relationship will come to destroy Social Relationship. The prosaic, classifying, terminological Type of language, which serves the industrial purposes exceedingly well, serves the social purposes badly: it flattens the intellectualized character; it cannot serve to elevate the consciousness of Feelings, or to harmonize its contraries in the intellectual Determining Power of the Free-agency mind.

Kadmos, it is alleged, had invented a Type of language which could bridge the CHASM between business and social principles, and thereby serve to harmonize the conflicting interests in social organization. His Type of language was based on the Egyptian presumption that the inner workings of nature must be fully known and fairly embodied in the sacerdotal Type of language, in order to evolve human feelings and high-souled thought and to hold them to the required Height of Civilized Character.

This Egyptian presumption is here indicated, as usual, by the serpents' tails, which support the human bodies in place of legs.

The myth of Isis and Serapis presents a later effort of introducing a "Gamikos Logos" in Civilized Life;—the effort of the Alexandrian school of learning, which took place about the beginning of the Christian Era. Isis and Serapis are shown as upright Basilisks (Uraei) with serpent tails, tied together to indicate a certain intellectual unification of the understanding, and the fact or presumption that by introduction of a certain unifying Type of language, the old-time, dogmatically systematizing Genius of Serapis could be united to the organizing Genius of Isis, as it were in holy marriage, to reproduce healthful organic development and evolution.

It seems they did not quite succeed in restoring the Free-agency Thinking Power to its High-character working order, nor civilization to the conditions of Paradise. They did not succeed in leading Christianity into anything like the land of promise where "Milk and Honey" flow instead of "Sweat and Blood." But nevertheless, these writers may have understood their business. If they have failed, then perhaps causes other than their incompetency may have intervened between their purpose and its final achievement. Their successors may not have understood them. Changeful causes may have come to interfere with the success of their work. Or perhaps the effect of their work may have been just all that



27

The necessity of unifying the bread-winning system with the organizing endeavors is illustrated by Isis and Serapis, who, operating in both the upper and nether worlds, the word-vested knowing power and the unwritten civilizing instinct, blind in "Holy Marriage" the human understanding regarding conflicting interests and opinions by the "Knot of Herakles"—"the harder the parting pull, the firmer the mutual tie."

HIEROGAMOS OF SERAPIS AND ISIS is a Roman Renaissance idea, intended to harmonize the work of social organization with that of bread-winning systems.

The serpent-tails here, as ever, indicate the assumption of the knowability of the inner workings of nature. The picture is probably of gnostic origin or a persiflage on the then flourishing gnosticism. Isis should have a throne on her head, to indicate her Royal Determining Power as an organizer of social life. Serapis should have his bushel measure on his head, to indicate that he is a systematizing Genius, who does everything in strict conformity with Living Principles, isodatically distributing the fundamental requirements to civilized life. The modern artist, in copying the defaced head-gear, does not seem to have grasped the ancient idea embodied in the design.

could have been desired or accomplished. Some great thinkers imagine that the Christian cult is the crowning glory of the civilizing endeavors of all ages. Whether these imaginings have anything to do with Fact or not, does not here matter.

The question of paramount interest before us may be thus stated: Is there any Type of language different from our own, which can serve the civilizing endeavor better than our own? Can the faculties and Powers of language be put to any better use than we now put them?



28

The Genius of Thoth presumably can talk about Fact so as to draw the attention of Thought to the very Gist of Causation by circumscribing it.

THE KYRIOLOGICAL THOTH is a mythical personification of the principal factor in the hermeneutic Types of language. In the accompanying picture, he figures as a factor in Kyriology—the old-time “Art of speaking to the Point,” that is, directly to the Living Determining Power in self-consciousness. Thoth, however, speaks to the Point only by surrounding it with figures of speech and anagogic stories, and perhaps also with mythical allegories and parables. The Egyptian ideas on the subject differ from the Greek ideas, and as they differ, so does the Thoth-character differ from that of Hermes. Thoth here is writing on the fruit from the Tree of Sacred Knowledge, which embodies the Gist of Fact in the seed, having living, regenerative, organizing powers. Writing on the outside of the fruit is not equivalent to penetrating into the Gist of Life—the Kyriological Point. (See the Egyptian illustrations to Kyriology).

Thoth is not here writing alphabetically, but in pictures, in so-called hieroglyphic characters, which, through both aphonic and phonetic development of the thinking-powers, appeal directly to Living Consciousness, presumably.

We must not ignore the fact that the eye, as well as the ear, may serve in the development and communication of consciousness. Living pictures and their abstracts, the symbols, are effective means to appeal to and awaken the original consciousness, out of which the thinking consciousness is evolved.

That function which words perform by way of the ear, with regard to both the Living and the Thinking Consciousness, may also be performed by glyphic, pictographic and symbolic representations. For instance, the picture or diagram of a rose may

If language can be made to elucidate the original causes and the essentials of Right-doing, so as to bring about any improvement in modern civilization, then we want to know all about it, right now.

It does not matter whether we call the initial step toward the restoration of Organic Language and the resurrection of original consciousness and of knowledge of original causes, "Gamikos Logos", or "Devanagara", or any other collection of ten or twelve letters which we may happen to frame into a word of unknown or undefinable meaning; it does not matter whether we follow the New Testament writers or the authors of the Vedas, or of the Arabian Nights' stories, as long as we can arrive at more thorough knowledge of cause and consequence than science can offer, and at a determination, truer to requirements of civilized life, than are those which now control us and the movements of civilization.

By going backwards in the way of alphabetical and grammatical development of language, we will soon come to know much of that which now appears scientifically unknowable. We will come to know some original causes. We will come to know the origin of life,—of consciousness—of ideas—of animal and of human nature,—of the difference between animal and human nature, etc. And if the pre-alphabetic learning of ancient China can be fully recovered, we may soon even come to know the origin of the earth and of the planetary system, and the very Gist of

serve to appeal to the Living as well as to the Thinking Consciousness. It may refer Thought to its abstract classification of the ROSA family, or it may appeal to the characteristics of the rose, and to the Living Consciousness of smell and beauty.

Old-time learning paid much attention to the various ways and means by which Thought and Language could deal with the Powers of Life in nature and human nature. In fact, philology was the mother of all studies. All languages were evolved by consciousness, active in the human mind, and by selective and rejective procedures of the mental Determining Powers, vested either in the Feeling-self, the Free-agency Power or the Thinking Ego. The evolution of language was not a hap-hazard growth, but a matter of conscious determination at all times, previous to historic ages. During these later ages, little or no attention was paid to the evolution of language. Other studies engrossed the mind.

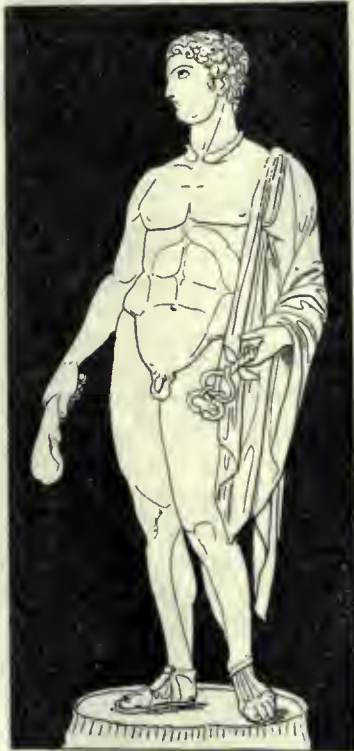
The study of modern philology is a mere sham.

The last of reasonable efforts to elucidate the workings of language upon consciousness and life, was the study of the difference between the hermeneutic and the terminological use of words. The study of this difference seems to have been made the principal feature in educational endeavors to promote Right-thinking and Right-speaking, or the practical use of logic and rhetoric. It is depicted everywhere in Epos and Sacerdotal Art.

The last of the pre-historic ages looked upon the hermeneutic way of using words as the sacred or healthful way of developing consciousness and of evolving character for the organizing work in social life; and it looked upon the terminological and categorical use of words as being of the profane and historic Type of language, serviceable mainly to sustain the systematizing work in civilization. This subject is almost entirely ignored by modern students of logic and rhetoric, yet it is of the utmost importance to Right-thinking, Right-speaking and Right-doing—to the proper development of consciousness, to the required elevation of human character—to the enlightenment and discipline of the Free-agency powers in the human mind. The importance of this subject will become apparent presently.

Fact, the very way of the Creative Genius in the World-process. In any event, we will come to know Good and Evil as they were known in pre-paradisial days. And maybe this sort of knowledge will affect the positive knowledge of our own ideas so happily that we may learn to pay some respect to Fact as it is in itself, and apart from our own prejudicial way of looking at it. And maybe also, we may be brought to learn that our fellow-men, who differ from us in judgment of Right and Wrong, have consciousness of Light and Right which we have reasons to respect and consider.

Writings which deal with the character of human consciousness are apt to run into unduly voluminous works, because the analytic character of language makes sufficient elucidation incompatible with condensed form. The Gist of such works can usually be expressed in a few words. Quite so with this effort. All there is to be said is little more than a Point and a Stroke; but to say this little effectively, it will be necessary to do much preparatory work. To insure the welcome reception of old-time character-knowledge will require a good deal of explanation of its virtues.



29

Hermes Kerdoos comes to save dis-integrating society by restoring the popular faith in the virtues of the old-time gods, and the then existing system of financial credit. He comes to restore Honest Money and Honest Truth as the two staple requirements in civilized life, needed to harmonize bread-winning systems with organizing endeavors.

HERMES KERDOOS, with the credit-sack, is a mythical personification of some God-consciousness. He presumably brings intellectual wealth or God-spoken Truth to be dispensed for public benefit, even as Apollo dispenses the Timely Light to do the Right Thing. This Hermes was an evangelist, a messenger from the Olymplan God-heads, by command of Jove charged with the dispensation of Gospel Truth. He came to be considered a pious and pharisaic fraud, posing as a make-believe Apollo.

First, it will be necessary to remind the thinking world of the fact that human nature differs from animal by reason of elevation of consciousness and character to a certain "Point" above the animal level, and that this elevation should be maintained by ways and means of education, discipline and legislation.

Secondly, it will be necessary to show that a certain now forgotten and unnamed Use of language has been the active cause in the elevation of human character, and that the abandonment of this cause is, both directly and indirectly, responsible for the growth of Evil in civilized life, and for the frequent recurrence of social calamities. Neither family nor national life can ever be a lasting success if the Free-agency Determining Power of mind is not properly sustained at the High-character Point by full and fair enlightenment as to the inner workings of causation; and only the daily use of that language which elevated human character above the animal can serve to reproduce and regenerate that full and fair enlightenment which once elevated human character, and which is still the only thing that can sustain it at the height of its elevation.

Numerous no doubt were the Types of language which have controlled past Civilizations; they were probably as numerous as there are kinds of trees growing on the face of the earth. We need not trouble ourselves about the various Types of language any more than about the infinite number of life-controlling Ideas which once sustained and disturbed civilization. It is sufficient for the practical purpose of modern civilization that we distinguish three Types of language.

First—The Glyphic Type,²⁸ which can properly represent and embody the powers of life, and which has passed out of the modern Way of Think-

the then still popular God-idea, or as a fore-runner to the reform-promising Antinous. He is here represented as modestly extending his Kerykelon, a wonder-working sceptre of intellectual counter-activity, in order to renovate the mind, (which works in a slovenly way by pro and con arguments) without forcing ready-made determinations upon it. The Kerykelon has no determining center-staff; in this it differs from the more ambitious Caduceus-sceptre, in which the central staff rises above the lateral serpent-heads, to indicate that abstract discussion came under the control of given determinants, by Jove Inspired, by Hermes communicated to Free-agency Thought. (See the picture of the Origin of the Caduceus).

In Roman Renaissance times, the belief that the proxy, hermeneutic Type of speech, as used in allegory and parable, could so connect the Thinking Consciousness with the Living Consciousness as to make the inner workings of nature and vital requirements of civilized life known, was both enthusiastically endorsed and mercilessly ridiculed.

During the days of the Caesars, ancient Rome was ablaze with desire to arrive at an understanding of the inner requirements to intellectual, moral and social healthfulness. The attention of the thinking mind was constantly directed toward elucidating the inner workings of the pre-alphabetically evolved civilizing instinct, for the purpose of securing more thorough enlightenment for the law-making business and social leadership. Great efforts were made by the leading thinkers to return from the use of terms and categorical ideas to the picturesque way of speaking, and of personifying the active factors in human consciousness, so as to throw true and natural lights into the inner workings of the mind, of sense and of reason. The hermeneutic way of thinking and speaking was accredited with power to turn wayward and visionary intellectuality, which caused the inner disturbances and degeneracy of society, toward the fountain head of truth and virtue, and the original Civilizing Purpose. (See the chapter on the origin of the Christian Cult, later).

ing. This old-time forgotten Type we will not be able to resurrect easily, if at all.

Second—The Hermeneutic Type,²⁹ which can fairly depict the powers of life, and which is unknown in all its salient features. *Hermac* are not known to modern philologists as factors of language. That which modern learning pretends to know about Hermeneutics is only delusive speculation. With the Hermeneutic Type of language we will be able to do some effective business in recovering lost knowledge, and in making known much of that which now seems to lie beyond the reach of the thinking powers.

Third—The terminological Type of speech,³⁰ which modern learning employs in developing the knowledge of phenomena, and in systematizing, classifying and compiling data of observation and experience into dictionary-or word-knowledge. By means of this terminological Type of language has modern science done its wonderful work of harnessing and mechanically applying the forces of nature; but by these same means science has also done its absurd work of speculating about natural causes.



30

The wayward Genius of Speaking Thought, represented by Set in Egyptian myth, has left the way of life in search of Living Truth. Ambition took him to the North Pole of Abstract Intellectuality, and there he metamorphosed into the "spirit of the hog" or mythical hippopotamus.

TYPHON is the Systematizing brother of the Organizing Osiris. Typhon needs analytic forms of language, alphabetically developed, for his work, but he overdoes the analytic work eventually—he dismembers the Organizing Power of mind, kills the Civilizing Purpose, and drags its remnants to the North Pole of abstract intellectuality, entirely out of the Way of Life. By the North Pole idea, the Egyptians represented the work of analytic thought, which focalized its judging powers in lifeless points, within categorical generalities and particularities. In Greek decorative art these points are usually shown within squares among meanders.

MOST OF OUR GREAT THINKERS ARE WORD-KNOWERS, WHO MISTAKE TERM-AND NAME-KNOWLEDGE FOR NATURE-KNOWLEDGE. ³¹

The terminological Type of language has probably produced more great thinkers than any of the older Types; it certainly has produced more word-knowledge than ever before existed in the civilized mind at any one time. Unfortunately, the multiplication of term-and name-knowledge has made it impossible for the Thinking Ego to get behind this kind of word-knowledge to the original consciousness of Natural Causation.

The late Professor Huxley, admittedly one of the greatest thinkers of this age, has clearly proved to the world that the acquisition of a knowledge of all the Words in an unabridged modern dictionary does not make a man either a sensible or a reasonable being, but that it only deprives the mind of its natural consciousness of nature's inner activity, and leaves it hopelessly ignorant of natural causes and consequences.



31

The Intellectual powers which govern civilized life should be a natural growth of Free-agency consciousness, holding thought to Fundamental Principles.

HUAXJACAC is an eponym, geographically applied as the name for an Ancient American City. It is here pictographically represented by the Huaxin tree, growing from the forehead of a human face for the purpose of conveying the idea that intellectuality, which controls social life, must grow out of the self-consciousness of the "Normal Point" in the human mind, and from its living powers. The Huaxin tree represents the growth of consciousness in connection with the "Four Fundamental Principles of Procedure," which must ever be placed before the eyes of the thinking mind in its work of judging and reasoning, in order to produce the knowledge true to the workings of Nature.

NATURE KNOWLEDGE is the progenitor of THOUGHT- AND WORD-KNOWLEDGE and of all modern knowledge of phenomena; it is the natural growth of conceptive consciousness out of Living Consciousness in the human mind. (See the Ancient American picture-writing). Nature-knowledge growing out of the natural knowing-power in the human mind, is a very different product from that knowledge which thought produces by means of terminological language. Similar designs, depicting intellectual growth, appear in Christian iconography, for instance, two sun-flowers growing from nimbus of St. John.

In his ideas on logic this Professor of Positive Knowledge has evinced the most woeful disinclination to align his efforts at reasoning along the Chain of Natural Causation, and he has emphasized the deplorable folly of his disinclination by the argument that the natural connection of cause and consequence was primarily unknowable. It had not occurred to him that the immediate consciousness of Natural Causation was the raw material of knowledge, common to all thoughtful minds; and because this fact did not occur to him he asserted that "Common Sense is common ignorance."



32

The changeful influence which language produces in consciousness, illustrated by an inscription on a Nabu-herme, which glorifies the reigning God-Ideas by "hollow talk."

The Assyrian NEBO OR NABU, a Hermes Type, may serve to make us realize the changeful influence which Language produces in Consciousness.

Nebo, according to Babylonian ideograms, appears as a secondary knowing- and determining-power of mind, having the ability to embody and express knowledge by words, by writing, by sacred writing, of course. Originally, Nebo was certainly a verbal personification of Free-agency Power, active in the human mind, to which some step in the elevation of humanity above animal life was attributed. In course of time, this verbal personification came to be mistaken for a Creative Power, existing inde-

In his propaganda of agnosticism this famous Professor has loudly proclaimed the utter unknowability, not only of the Gist of Fact, but of all the inner workings of nature.

The millions of great modern thinkers, who confess to the doctrines of agnosticism, bear within themselves the fullest evidence that the acquisition of modern word-knowledge deals a death blow to natural intelligence; and that the embodiment of the consciousness of thought into dictionary terminology makes it impossible for the mind to deal sensibly or rationally with the consciousness embodied naturally in the Powers of Life.

The dictionary term is not the kind of word which can embody the elementary consciousness of nature's activity, or of that knowledge of nature which emanates directly from the Powers of Life. The term can only encase that consciousness of Thought which stands entirely apart from the immediate consciousness of Fact,—from the consciousness of Feelings,—of Common Sense,—of Native Reason—of the naturally Self-conscious Determining Power of Mind. When the mind attempts to deal, by means of a merely terminological and grammatical language, with the Powers of Life and the Consciousness of Feelings, then it can only belie Fact and do violence to human life.

pendently of the human mind, and as such independent existence, it came to be considered as a Type of Divinity, foreign to human consciousness. All sorts of ornamental epithets were applied to the foreign God-consciousness, such as, All-mighty, All-knowing, All-determining,—Son of Merodach, the Original and all-determining Creative Genius,—dispenser of the Will of Merodach—supervisor of the divine household,—receiver of prayer,—extender of the divine power to Kings—Genius of Esida, the Eternal Home,—setting limits to the waywardness of human imagination and protecting the sacred boundaries of the State. Hand-made Temples were built, in which he might be worshipped either by the side of the Merodach—(Marduk)—idea, or by himself.

The accompanying cut shows one of the four statues of Nebo, discovered by Rassam in the Nebo Temple of Kelach. It was made at the order of some Viceroy, who, through the alleged divinity of Nebo, wished long life and happiness to Ramman-Niraris, King of Assyria, and Sammuramat, his Lady of the palace.

The Inscription has been translated about as follows:

"To Nabu, the powerful and high-character.—Son of Esaglla;

"To the omniscient, all-powerful, all-determining scion of the Creative Genius,

"Nuklmmut, (Merodach) the first of all (Free-agency) Determining Powers;

"To the Master of Arts, (Right doing in business and political life), supervising the way of Heaven and of Earth, (reasoning and judging), knowing much

"of detail, yet having an open ear (willing to listen to Sense and Reason),

"holding the pen (to communicate Knowledge) carrying the Sacred Scroll (to

"preserve the old-time achievements of the human knowing-power.)

"To the sympathetic and gentle-hearted Right-determiner, who dispenses

"needed enlightenment and verifying power.

"To the beloved Bel, master of masters, Peer of incomparable Power, without

"whom no council can be held among the Gous.

Then follow good wishes to the King and his Lady, and in the wind-up the admonition to humanity: "Men of the future, put your faith in Nabu, and in no other God."

Nebo, as the Son of Merodach, the original Truth-telling Genius, it seems, however, was only a secondary Truth-telling Genius, who restored the original virtues of language in a measure, substituting the hermeneutic Type and the later terminological Type for the older glyphic Type.

Terminological language is necessarily analytic. It can serve well enough to scientifically slaughter Consciousness, as a butcher slaughters an animal; it can analytically chop up its meat; it can spicily prepare the hash, and put it up in forms of terminologically hide-bound intellectual sausage; but it cannot fairly deal with the living flesh, as a part of animal or organic existence. There is a Gist to Life, in both animal and human existence, and indeed in all of Nature's Activity, with which the Term cannot deal. There are words in the older Types of

Twelve hundred years before Christ, and in reality much earlier, the alternative of either restoring language to its old-time glyphic virtues or of so improving it as to give the intellect stability in formulating judgments of Light and Right, seems to have agitated the thinking minds. The governing minds seem to have labored to establish fixed, term-vested Lights and Rights, of which the above Nebo-character is a personified representation. The minds opposed to fixed rules of government, to dogmas, constitutions and term-vested laws, were represented by such personifications as Nimrod and Izdubar, the rebels against fixed rules and thought-made systems. These rebellious minds seem to have held that the search after truth is a constant chase; that life is a constant question which must be answered in constantly changeful ways to meet the requirements of health. In all ages the thinking powers of the mind divide themselves between the powers of Sense and the powers of Reason—the intellectually sensible and the intellectually reasonable. The Sensibles seem to have always held that civilized life must be controlled in accordance with fixed rules and regulations, while the Reasonables, on the contrary, seem to have held that the Free-agency mind must be free to do the Right Thing at the Right Time, that it must not be hampered by fixed, thought-made rules and regulations, opinion-made laws, persistent prejudices and time-defying privileges. This difference between Sensibles and Reasonables brought on the eternal "war of words," which ruined all historic civilizations.

The Nebo-statue of the accompanying illustration represents the ideas of the Sensibles, who ruled Babylonian and Assyrian civilization, as Sensibles have always ruled historic civilizations, that is, by making government a fixed and stationary system, sensibly founded and by the opinion-making business sustained. This Nebo-statue represents the metamorphosis of the hermeneutic Type of language into the terminological Type; and its inscription indicates that the governing classes believed that the terminological Type of language, with its fixed definitions, setting boundaries to human imagination, represented an improvement in language which civilization needed, and which it should respect as a scion of the original Cause of Life, to be worshipped as the ruling divinity. This belief of the governing classes the Reasonables considered error, and the mythographers denounced it as conducive to the worship of false gods. The spirit of Merodach, the old-time God, may be dormant inside of the seal-cylinder, as it is in the human mind, when conventionally enlightened; the pictographic personifications of living characters surrounding the seal-cylinder may appeal to the Living Reason within as Living-flower rhetoric may appeal to the discerning powers in the human mind; but term-fixed ideas, such as the conventional Nebo represented, were such unnatural products of thought that they could not represent or sustain the Order of Life. About these ideas are centred the myths of Babylonian and Assyrian civilization.

Thus, thousands of years ago, humanity labored to correct the intellectual influence upon civilized life by correcting the use of language. Thousands of years ago, the thinking world had come to realize that no analytic language was suitable for glisty truth-telling, that it could not embody the Gist of Fact in Natural Causation, that it could not efficiently serve to fully elucidate the inner workings of nature in Natural Causation, so as to furnish the needed lights to the Free-agency Determining Power.

In Chinese learning, the eight immortal Types of language, by the eight immortal personifications represented, are said to have withdrawn from the talking business into the inaccessible heaven—the unspoken civilizing instinct which now slumbers in the human mind beyond the reach of living language.

language which can fairly deal with the Gist of nature's activity, the Glyphs; and then there are also other words which can serve to elucidate the Living Gist of Fact and of Consciousness; the *Hermæ*. But *Hermæ* and Glyphs stand in no recognized relationship to Terms; in fact, both *Hermæ* and Glyphs are almost unknown as factors of language in this age.

Max Muller was certainly a great thinker and a wonderful Word-knower as far as Terms are concerned; but of the existence of Glyphs and *Hermæ* as factors of language he had not the remotest idea. He knew probably more words of Sanscrit, the sacred language of the ancient Brahmins, than does any thinker at this time; but he took all words to be Terms. He translated the Sanscrit glyphic forms of speech and "living-flower rhetoric" into modern peripatetically defined terminology. He never suspected that the so-called Sacred Writings of antiquity were



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The decorations on the Egyptian Temple Columns represent figurative Types of language, which aim, by outer representation, to elucidate the inner workings of the organizing powers of life and mind supporting the Intellectual roof over the "Temple of Living Truth."

The ruins of the TEMPLE OF KNEPH at Latopolis show Egyptian Temple columns decorated with hermeneutic Types of language, which, by outer picture, aim to elucidate the inner, imperceptible and unspoken organizing power of the human mind, and its civilizing instinct.

In ancient Egypt, the Organizing Power of language, which the old-time Glyphs had embodied, was supposed to live only visibly within the centre of the Temple columns, while the hermeneutic figures of sign-language embellished the columns without, to elucidate the existing mental status. The accompanying picture shows great columns supporting the Temple roof, which, in the hieratic art of Egypt, represents the intellectual superstructure as protecting the welfare of civilized life from the conflict of Ideas and its evil consequence; even as the roof over a house protects the dwellers within from extremes of weather. Within these massive columns dwells the spirit of Osiris, invisible and unspoken. The decorations on the outside of the column are of the hermeneutic Type.

In the days when Homeric poetry was first penned, all the Gods of Greece were in reality nothing more than hermeneutic Types of speech, which depleted the Living Gist for the purpose of sustaining the free-agency Determining Power. See picture of Roman altar, later.

The Genius of Creation, the Living Reason in the Process of Nature, or the Creative Genius of the human mind in the Process of Pure Ideality and of Civilization, never knew the Gods of Assyria, of Egypt or of Greece as we are taught to know them now. The wayward Genius of Speaking Thought has converted the living work of the Creative Genius into ideal figments, in order to usurp the regime of Life, Mind and Thought. This wayward Genius of Speaking Thought is the Genius of the "Forty Intellectual Thieves," who supplants the Living God-consciousness in the human mind by artificial God-ideas, which point to imaginary powers in other worlds than ours.

composed of a Type of language which could not be transposed into the terminological Type without taking the life out of the original work—without destroying the meaning of the original work. He never realized that the transposition of synthetic phrases used in Sacred Writings into analytic terminology necessarily destroys the original life-like character of the work, just as chopping up a dog and converting the substance into sausage necessarily destroys the dog-character.

Max Muller did remarkable work in chopping the old tree of Brahmanical and other heathenish knowledge into chips of modern scholarship. The result of this scholarly chopping process did not furnish wholesome food for the organizing powers of mind; it furnished only systematized chaff which cannot nourish the reasoning powers.

The Gist of Life, which the minds of the original authors put into the so-called sacred writings and which gave these writings their healthful living character, is never to be found in any of the terminological render-



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A stationary God.

Dionysos, the world-wide pathfinder in the way of reasonableness, talked to death by use of terminological language, and converted into a stationary God-Idea.

DIONYSOS, the one-time world-famous Pathfinder in the Way of Reasonableness, who with his Thiasos, flitted through all civilized consciousness, stirring up a revival-fever of the "Free-agency joy of living;" is now shown to have degenerated into a fixture of superstitious fancy—a mere Term—a mere thing of word-knowledge, devoid of vitality, unable to move or do the world any good. The terminological use of language has talked the arms off the body, depriving it of the natural Doing-power; It has also talked the life out of his verbal vestment, and taken from it the character of Living Consciousness. What remains of the peregrinating soul-stirrer is only a post, cut out of the dead tree of ancestral knowledge, and planted in the earth, not to regenerate itself, but to rot. The word-knowers (not here shown, but elsewhere in connection with this picture) are his only surviving admirers; they decorate his remains, in accordance with their superstitious fancies, with some nimbus of glory, made up of all kinds of terminal epithets—all-mighty—omniscient Savior—Healer—Holy-Spirit, etc. But the fact remains that the divine Pathfinder in the Way of Reasonableness is a dead Term, and nothing more.

ings, such as have issued from the pen of Max Muller or any other "terminologist."³²

The living tree differs from its own substance by reason of embodying the Living Gist of Fact, it differs from its own dead trunk, or from cord-wood, or stove-wood, or torches, or scepters, or flutes, or fiddles, or non-descript chips which are or may be made out of its body. This difference is analogous to that between the character of Glyphs and Terms. Glyphs can embody the Living Gist of Fact, or at least they can serve to represent that which has the Living Gist within itself; while Terms can only serve to represent conceptive appearances; they can only serve to encase hollow, abstract, ready-made prejudicial ideas.

Darwin also was a great modern thinker. He gave the world the fashionable knowledge of the Term Evolution. He did not elucidate the process of Evolution or its causes. He did not tell the world why there is Evolution in the process of nature; nor did he tell how Evolution proceeds. He only spoke of phaenomenal stages of development, and he guessed, and guessed irrationally, at the Causes of both Development and Evolution. Had Darwin understood the difference between Glyphic Types of language and Terminological Types, he could have put himself in possession of that pre-historic knowledge of Evolution which fully elucidates the very Causes at which he guessed so irrationally.



35

TALK-IN-THE-AIR

An ancient American idea of Intellectuality which vests judgments in Terms.



36

WATER-IN-THE-MOUTH

An ancient American idea of natural Intelligence which forms gisty judgments.

"TALK-IN-THE-AIR" AND "WATER-IN-THE-MOUTH" are two pictographic characters of Ancient American origin. The latter represents Thought laboring for Living Principles and in the care of feelings; the former represents Thought laboring for system, unmindful of feelings or of fundamental principles of life.

Speaking Thought, acting mainly as Systematizer, and Spoken Thought, acting mainly as Organizer, are two mythical characters which play their parts in all the sacred writings of the Great Cults, as two thinking Genii, serving either as assistants or officiating as agents of the Living Genius of Creation. They are often personified as two brothers or twins.

Herbert Spencer was another phaenomenal thinker of great Terminological attainments, who used Terms very ably without knowledge of Fact. He also spoke knowingly of phaenomena and of the systematized and classified knowledge of phaenomena, and he also encased his knowledge in dictionary terminology. He aligned his terminological knowledge along the systematic way of scholarly arguments, and he imagined that he was on a fair way of rationally proceeding from cause to consequence, when he was only guessing irrationally, and talking in contradictory Terms about First Principles, Logic, Rhetoric, Sociology, etc., without a strand of Sense or Reason in his

The two designs, of ancient American origin, represent the difference in character of Spoken and Speaking Thought. The one is "Talk-in-the-air," represented as agitating the intellectualized atmosphere. The other is "Atenco," or "Water-in-the-mouth," representing the consciousness of Feelings pouring over the lips of the mouth, in form of Language. Lip, called Tentli, figures as the shores of the "feelingful" mind; and Atenco (Atl-Tentli-Co) is an eponym. It is the name of an ancient American city; and of this Genius.

The ancient Americans, like all other ancient races, seem to have made use of eponyms, or mythical character-names, for geographical purposes. They named most of their cities in accordance with the characters of intellectuality which controlled their civilizations, here and there, or which were regarded as such controlling Genii.

The Living Self may be considered as the Organizing Power aback of Spoken Thought. The Thinking Ego figures usually as the systematizing Power of Speaking Thought. However, this way of considering them refers only to their predominant characteristics. They change character in the course of development and evolution. They alternate in predominance and subservience in the "Rollings of Time."

The difference between organizing and systematizing work of the mind has its characteristic difference in Fundamental Principles of Procedure. In the Atenco design, this difference is indicated by the two double circles, and the two pointed leaves at the end of the four arms projecting from the head or cap, to indicate that the Water-in-the-mouth-character is intellectualized in accordance with the Four Fundamental Principles, two of which make for organization and two for systematization.

The former are the Principles of Life, the latter are the Principles of Death. The former organize Life to regenerate itself, and thereby become immortal; the latter build the mortal tissue, which the Immortal Powers inhabit, according to the ordinary sacerdotal conception of Antiquity.

The Talk-in-the-air-character has a triple tongue, to indicate its unnatural systematic dealing with the Three Phases of Causation,—the moral, business and political endeavors, unmindful of Organizing Principles.

Pre-alphabetic development of mind naturally based all knowledge on the Four Fundamental Principles, or on the Three Phases of Natural Causation, or it united both in the "Sibylline Way," or in the Tao of the Ancient Chinese learning.

Speaking Thought extends its systematizing work into the organizing endeavors at that stage of intellectual development when the Thinking Ego has risen above the Living Self in the Free-agency mind, and has assumed control of language, and the sovereignty of absolute determining-powers. When Thought does the speaking and determining, it presumes to represent the Creative Genius in Self-consciousness, as a Free-agent, and it presumes to speak from the "Height of Pure Intellectuality," as a sort of self-sufficient Holy Ghost. The Thinking Ego usually comes to speak regardless of the Feeling Self, and unmindful of fundamental requirements of Life; it becomes oblivious of the life-giving Principles. Speaking Thought is usually a degenerating Genius in the human mind. The character of Atenco in Bible-myth was depicted in the Well-and-Fountain stories, which the authorized version seems to have translated out of the original text.

rhetorical endeavors. He argued as did the sophists of old; he argued peripatetically in and about the categorical meanings of Terms which had no connection with natural consciousness.³³ His arguments never brought the Thinking Ego in touch with Sense or Reason or with any other factors in natural consciousness; they never brought the mind anywhere near the Right Way of Thinking and Speaking which leads to Fact-knowing and Truth-telling, but they only led his thoughts and those of his readers in logarithmic spirals and hyperboles further and further away from the aim he hoped to reach; they only obscured those workings of consciousness which make the thinking mind acquainted with the workings of nature and the requirements of social life.

ANALYTIC LANGUAGE, SERVING AS IT DOES MODERN SCIENCE TO DEVELOP
STATICAL KNOWLEDGE OF NATURE'S CHANGEFUL WORK, BECOMES A
DISORGANIZING FORCE WHEN GIVEN LIFE-CONTROLLING POWER.

The way of thinking and speaking which leads to the formation of glib judgments of Fact, true to the order of life, cannot be pursued by terminological and grammatical methods and means. The Way of Thought which can be so pursued may be paved with good intentions, but it leads to sad results, to confusion of ideas, to delusion of the judging faculties and to perversion of the Reasoning and Determining Powers in the Free-agency Mind.

The Talkers in Terms are at best only half-truth tellers, and usually systematizing liars, when they pretend to conceptively represent the inner workings of life or of human character, or of Natural Causation. Ideas, when pressed into form of Terms, convert the daylight of natural intelligence into the cloudy night of acquired word-knowledge, which goes by the name of intellectuality. The terminological vestment of ideas produces a retrogressive movement in the way of evolution; its influence makes for lower and lower stages of organic development in individual mentality and social life. The attainments which the mind can achieve by use of terminological language are of the stationary and systematic kind³⁴; and these lay the intellectual foundation for that factional strife, which ends in social demoralization and disorganization. The Term can only represent the categorically fixed states of consciousness, but not the ever changeful workings of nature nor the changeful requirements of organic life and its consciousness.

The Terminological Type of language, which serves the development of Bread and Butter sciences most efficaciously, is a social disorganizer; it always has destroyed and it always will destroy the organic growth of society and precipitate national decay, when its character is misunderstood and when its value is over-estimated, as it usually is. When Terms are made the Lights of Education and the Standards of Legislation, then Language ceases to support Sense and Reason and the Civilizing purpose.

The Free-agency Determining Powers of the Human Mind need the support of a Type of language which makes the formation of gisty judgments possible, and which has powers of life to develop and evolve elementary consciousness of Fact into that full and fair enlightenment enabling the mind to deal rationally with natural Causes and Consequences.

Learning vested in Terms is a great systematizing power, but at the same time it is an insidious enemy of Civilization. Its good systematic work deceives the world as to the inevitable evils in the outcome of its endeavors. When the learned thinkers, who speak in definite Terms and positive ways, come into undisputed control of the educa-



37
Taurus, the original civilizing purpose, moving along the Way of life by the natural and timely light of Native Reason.

Taurus, the bull, is a glyphic personification of a factor in Living Consciousness, that is, of the factor which we, in our terminological way of speaking, might call the Original Civilizing Purpose, and which we might describe as emanating from the gregarious nature of primitive man to extend itself in the Way of Life, by virtue of language, into the civilizing endeavor. The glyphic personifications which embody character are of so comprehensive a character that they can express more in a single word than the terminological way of speaking can do in pages. In fact, our terminological way of speaking is of so extraordinarily analytic a character that it is next to impossible to form a synthetic picture which can approximately express all there was contained in the glyphic personifications. The best work which we can do, by our analytic dictionary terminology, to approximate the meaning of the old-time, comprehensive figures of speech is only a mosaic synthesis,—a picture made out of lifeless fragments of thought to represent the living character or active features of fact. The deficiencies of the mosaic or Alexandrian synthesis will be explained in later chapters.

tional and legislative endeavors in social life, then irrational opinions are sure to undo the work of Sense and Reason in the civilizing movements.

Nature is double-active. Fact is bi-polar. The Term, positively used, is an abstract means of single-active thought, which ignores the double-active Gist of Fact and which serves only to do the preliminary and mechanical work of the mind. Single-active thought, addicted to the use of terms, forms abstract, one-sided, positive or negative conceptions, ideas and opinions of the Order of Life; and these conceptions, ideas and opinions are only hints to self-conscious Reason, at the double-active causes which animate nature. The judgments, which thought can formulate by means of Terms, can never be more than half-

The Zodiacs of Antiquity were designed to overcome these deficiencies; they were rhetorical and not astronomical devices. Their astronomical appearance was only used as a means to facilitate the rational development of language. To explain thoroughly one figure, like Taurus in the rhetorical Zodiac, would involve an explanation of them all, and lead us too far away from our present purpose. All we can say here about the subject is nothing more than a few fragmentary hints; but these hints will eventually lead to the resurrection of the old-time ways of thinking and of forming gisty and comprehensive judgments of Fact.

Taurus is the first Glyph in the rhetorical Zodiac: it is intellectually primogenitus. It represents the first hour purpose, the purpose of Morning, or of Spring-time, or of the East, or of the Rising Sun, in the way of mental evolution, figuratively speaking.

The mythical Taurus yields its ghost to the growing power of the mythical Dragon of double-active Critical Discernment. This dragon, at the "Metabaling Point"—the turning-point midway in the cycle of development—takes up the work of the original civilizing purpose, and by intellectual double-active endeavor carries the civilizing work along through its second semi-cycle of development, back to the semi-cycle where Taurus predominates. Taurus Draconem genuit Draco Taurum—the Civilizing Purpose evolves the Discerning Powers and the Discerning Powers evolve the Civilizing Purpose. The Dragon is the glyphic antonym of Taurus. Terminologically speaking, we might say that the glyph "dragon" is the personification of the double-active, self-conscious discerning power in the human mind. It is this power which enables the free-agency mind to determine self-consciously what is right and reasonable, and what should be "bound into" the order of Life, Mind, Thought and Language, and what should be "loosened out" of it.

The old-time conception of "mythical dragon" represented the ability of the thinking mind to determine what supports and what disturbs the Order of Living, and what constitutes the Right and Reason in the way of thinking and speaking. The dragon represented man's immediate consciousness of Good and of Evil, and this consciousness enabled the thinking powers to select the one and to reject the other. All glyphic forms of speech, such as "Taurus" and "Dragon," were originally designed to make impressions on Living Consciousness, for the purpose of giving the thinking powers a hold on Natural Causation, which was understood to stand immediately connected with Living Consciousness. The glyphic forms of speech were devised to hold the Thinking Powers to the Living Powers and to prevent Thought from going off at a tangent, away from the cyclic procedures in the Way of Life, of development and envelopment, of evolution and involution of the living- and knowing-powers.

The glyphic way of speaking made the discerningly advancing Dragon the intellectual counterpart of the purposive Taurus. Taurus gives the first INITIATIVE to the rational use of language in the Civilizing Business, while the intellectual Dragon of double-active discerning and thinking powers, acting as REFERENDUM to the original Civilizing Purpose, carries the civilizing work along the cyclic Way of Life, toward the Original Purpose to regenerate it. The Way of Life leads through cycles. The Living Civilizing Purpose must be sustained and regenerated by intellectual endeavor. (See the Chinese Dragon of the Way).

true statements. They can affirm or deny conditional aspects of Fact, but they cannot serve to fully and fairly represent cause and consequence; they cannot embody or represent the forces and powers active in nature, they can only serve to draw the attention of the Living Self to actualities—to the Reason of Living and Dying which operates in the nature of all things.

The Thinkers who attach vital value and virtues to terminological knowledge lose their natural susceptibility to the influence of Living Reason. They become opinionated, notion-ridden and word-knowers,^{35, 36} once called sophists, (see picture of scorpion-men later) who argue all questions of Right and Wrong, or of Good and Evil in positive or negative ways by means of contradictory Terms; they fix their judgment into some term, which is prejudicial in character, and which implies its own contradictory correlative, even if it does not overtly express it. When these thinkers aim to give practical application to their term-vested theories and opinions, when, for instance, they enter the law-making business, they give civic rights and justice their footing in dictionary terms, and not in Sense and Reason.

The modern Professors of Positive Knowledge are certain that their term-vested theories and opinions are positively and unexceptionally true: because they have undue faith in the virtue of terms, they fail to understand their abstract character and limited power.

Taurus and Dragon glyphically represent, as separately personified, two conjoined counter-tendencies of consciousness, by thought and language evolved. These counter-tendencies travel in the way of development and evolution, through the rhetorical Zodiac, not only in the same but in part also in opposite directions. The development journey of the mythical Taurus is a long one, and one difficult to depict by the dictionary Terms at present in use.

In Tao-istic iconography, the Phoenix has taken the place of Taurus to draw the attention of Thought to the necessity of intellectual regeneration—going back to First Principles from special ideal development and mortal over-development.

The accompanying cut represents Tur(?), the Slav-idea of glyphic language embodying the Civilizing Purpose. Tur stands, or rather moves in front of the Radiant Circle, which diffuses a natural Light, reaching directly by the way of the Eve into living consciousness, and assisting the mortal mind to find its bearing along the Way of Life. Modern archaeologists would call this Radiant Circle a "SUN," by way of error, which modern thought commonly commits; viz: the error of mistaking the symbol for the thing symbolized. The Sun and the Planets, like other visible things, served antiquity only as SYMBOLS to elucidate the invisible workings of life; to serve this purpose they were made factors in the rhetorical Zodiac. In this the ancient Zodiac differed from our modern conceptions of the Zodiac. The modern conception makes the Zodiac merely an astronomical picture, which has nothing to do with the evolution of language or of the civilizing consciousness, and which, in fact, hardly serves any sensible or reasonable purpose.

Antiquity once understood the use of the Eye to assist the Ear in elucidating the inner workings of consciousness and of life; it realized the necessity of supplementing sound-language by sign-language, and it added a sign-language to the sound-language. Symbols were used to functionate as Radicals in aphonic Language, with the result of making that knowable which now appears as scientifically unknowable.

The Sun-symbol was extensively used to represent the "Old-man Genius" of sign-language, which in the intellectualizing business preceded the "Boy Genius" of alphabetically speaking Thought, whose arrows reach the "Heart" or characterful "Doing Power of the Living Self," by way of the Ear, merely as pointers to Fact.

Terms improperly used are perverters of consciousness, and the thinkers who so use them are the Evil Genii in Civilization. The Terminological Types of language, when applied to affairs of civilized life, become factors in the Original Causes of evil. (See the Story of Samma-El) All the so-called sacred writings of antiquity agree upon this point. Terms and auxiliary verbs are not used in sacred writings as modern learning uses them.

Learning which eliminates the verbs: "I must—I can—I should and I will" from its systems of Logic and Rhetoric, and which substitutes the auxiliary verb "to be" in their place, as a means of formulating definitely fixed Ideas of Truth and Error—of Right and Wrong—of Good and Evil, this learning is the Original Cause of Evil; it deludes the judging faculties, perverts the reasoning powers, and daemonizes the Thinking Ego in the intellectualized mind.

The Taurus in this picture obscures only one-half of the natural Light which aphonic language formerly shed on the Way of Life, hence the advancing Civilizing Purpose still finds some old-time assistance to consciously connect itself in the old-time, natural Way of Thinking with Living or Feeling Consciousness, on the one side, while it proceeds to go along the way of its development, by the Lights which phonetic language evolve in connection with Speaking Thought, on the other side.

The Civilizing Purpose, thus advancing by sight and sound, can sustain Gistly Judgments, of which the consciousness of the inner workings of nature is a factor; it can sustain the Free-agency determinations regarding that which supports or disturbs the Order of Life; that is it can proceed understandingly in accordance with Right and Reason and Living Principles.

If the Civilizing Purpose advances without the assistance which the Union of sound and sign language gives to Natural Consciousness, rolling side by side along the Way of Development and Evolution, then intellectuality is liable to become side-tracked into mere thought- and word-knowledge; and then it cannot form Gistly Judgments of cause and consequence, and all its talk of Good and Evil must necessarily be hollow.

Knowledge of Good and Evil must be based upon knowledge of cause, and consequence; and this knowledge must emanate from the natural consciousness of the powers of life in the Way of their development and evolution. Only if Thought and Language are developed in the double-active Way of both sound and sign can they hold to natural consciousness, evolved in the Way of Living, and produce that Ideality which is true to Living Principles. Knowledge of Life, formed without this dual development of consciousness, by both aphonic and phonetic means of thought and language cannot well embrace the inner workings of nature, it can only represent outer appearances—phaenomena,—as standing apart from the Reason of Living and Dying. Knowledge of phaenomena not centred in the self-conscious Reason of Living, cannot lead to the formation of Gistly Judgments regarding Life's requirements. All talk of Good and Evil, which is not centred in the self-conscious Reason of Living and Dying, is hollow talk.

The bull shown in this picture is here called Tur. Giving it this name is a mere matter of uncertain judgment; however, the name is utterly immaterial to the subject. The Taurus-glyph has been called by many different names in different cults; yet it has only been employed in the one way here indicated to elucidate Fact.

The trumpet-ear of Tur, and the hump on his back, denote that this old-time idea of the evolution of the Civilizing Purpose was carried along by both the aphonic and the phonetic ways and means of language.

The stories of Hermes Ithyphallicos and Phosphorus, of Dionysos, Taurokeros, Thesmophoros, Achelous, Apollo and many others, throw special light in a mythical way on the evolution of the Civilizing Purpose in its connection with Thinking and Speaking by both phonetic and aphonic means.

The auxiliary verb "to be," used in inductive and deductive procedures of thought, converts the judging power of the mind into a mechanical milling apparatus for the manufacture of Terms, and of categorical states of consciousness, represented by Terms; it does this by grinding the life out of characterful consciousness and conscience. The Terms so manufactured, and the categorical states of consciousness which the definitions of the Terms encompass, are merely intellectual chaff, separated from the grains of Living Truth and serving in no reasonable way to sustain the Powers of Life. They represent ready-made ideas, serviceable to pre-judge the outer interaction of things, partaking in the Process of Nature but not applicable to the inner workings of Life and Mind. Ready-made ideas are what antiquity knew as star-ideas. They are serviceable means to the end of pre-judging Fact; but they are never truly representative of Fact—of nature's inner activity—and their mistaken use tends to violate and over-ride the mobile and characterful order of life and its consciousness.



28

The Free-agency power, or freedom of the mind to use its power in the civilizing endeavors, according to creative principles, so as to overcome the elementary tendencies to fatal relationship, by establishing an organic social relationship in civilization.

"All hail to the Joy of living as a Free-agent!" appears here personified as Achuilzapa.

An Ancient American idea of Free-agency power, pictographically represented by the character of Achuilzapa.

Achuilzapa or Orizaba is an eponym, representative of Free-agency character, but given geographical application. The name is said to mean literally "in the cheerful River" or "in the waters of pleasure." The upper part of a human figure is here seen rising above the symbol of the elementary, common-sense work of the thinking mind into the atmosphere of disciplined Reasoning Powers. The six-cornered plate represents some dogma of elementary counter-procedures, systematically fixed in the mind, in distinction to the usual six-leaved flower-sign. The four branches beneath the arms symbolize the creative principles, active in the Ups and Downs of life's procedures.

The Free-agent, enjoying Freedom of Thought and Action, rises not only above animal nature, but also above thought-made systems, scientific or dogmatic. In this pictogram, he spreads his arms to embrace the world in the Joy of Living.

The Ancient Americans, like all original thinkers, considered Language as the civilizing power, which elevated mankind above the animal; so also did the authors of our testamentary writings. To them the WORD was God and Creator of Humanity—of the Free-agency character. The story of Sammael will elucidate the ancient idea of the origin and character of Free-agency power.

The true and rightful Joy of Living consists in being willing and able to do the Right Thing at the Right Time, moved by promptings of self-consciousness, unrestrained and unhampered by conventionalities. He is not really a Free-agent who, possessed by fixed ideas, strives to live in strict accordance with thought-made systems. The mind, controlled by fixed ideas, suffers from devilish possession.

In order to succeed in making clear the reason why ready-made ideas³⁷ or any other product of terminological language cannot fairly serve the civilizing purpose in its organizing endeavors, we will have to remove mountains of petrified prejudices; we will have to dislodge the deposits of ancient rivers of unreasonable procedures; we will have to enforce the return of the uncertain, semi-polar, intellectual trade-winds into their natural pre-historic confines. In order to bring the mind back to the natural and right way of thinking, we will have to make the one fact clear to everybody interested in the subject, that Errors of Thought are the original causes of those social evils, calamities and sufferings which fill modern hospitals, insane asylums, poor-houses and penitentiaries.

That which gives fullness to the Joy of Living³⁸ in civilization is the healthful and efficient exercise of the Free-agency powers of mind; and the capacity for such exercise depends upon the proper Kind and Use of language, in the work of developing all the resources of consciousness fully and harmoniously. Our grammatical and terminological language is not well suited to serve in this intellectual endeavor; in fact, it serves the civilizing purpose in the By-way of sense-development, only at the expense of the powers that move in the High-way of Reason and of Life.

Modern civilization has only one Type of language to develop and evolve the three kinds of consciousness which promote the growth of the civilizing purpose into "Height, Depth and ³⁹Extent."



39

Helght, Depth and Extent are here depicted as three apparently astronomical signs, which were used by the ancient Assyrians to represent the three types of Intellectuality which special uses of thought and language evolve in the civilized mind. These special types of intellectuality were personified as Ea, Bel and Ann.

The phrase "Helght, Depth and Extent" is a short way of alluding to one of the principal subjects of old-time thought. "Depth" refers to the understanding of the focus of cosmic and vital activity in Natural Causation which produces the individual Facts and phenomena in the way of development and evolution. "Extent" refers to the comprehension of the organic branch-development in its connection with inner causation, and "Height" refers to the determining-power in Living Character when maintaining the order of life at the level of its evolution or advancing it. The Assyrian ideograms in the accompanying cut refer to this subject, as also do the names Ea, Ann and Bel. These Assyrian ideograms are known to archaeologists as sun, moon and perhaps some planetary sign; but sun, moon and planets in antiquity originally figured as symbols, representative of mental powers, and not as objects of worship, as modern archaeologists assert. The original ideas of Helght, Depth and Extent connect themselves with the Triad ideas of the later cults, representing something like that mental activity which we know by the name of "common sense," "special sense" and "reason" or "reasonableness." The four-branched star-signs in sacred art approximately represent common sense; the eight-branched star, known as a sun-sign, symbolizes the reasoning powers, and the moon-sign refers to the special faculties of reflection which extend the special-sense work of the mind. The divine Triads of later cults are made up on the same lines; we might describe them as the dogmatic, the empirical and the adjudicative procedures of Thought.

Modern educators do not realize that the terminological Type of language, which serves effectually to develop the faculties of sense, does not serve to develop the reasoning powers of the human mind and does not sustain self-conscious character.

The workings of consciousness in the by-ways of Sense, which promote the industrial development of a nation, differ widely from the workings of that consciousness in the high-way of Reason, which sustains the Order of Life in family and social relationship. The Type of language, which sustains the consciousness that controls the systematizing work of the mind, differs widely from those Types of language which sustain the organizing work. The same kind of mental training can never be made to serve both the purposes of bread-winning systems and the social organizing endeavors. The civilizing purpose requires a double training of mind. It requires an instructive training, which manufactures intellectual tools, by means of terminological language, for the systematic, scientific, bread-winning work; and it also requires an educational training to elucidate the inner workings of nature and of consciousness by means of an organic Type of language. If this educational training and the use of organic language be not active factors in civilization, then civilization cannot long endure. It may become industrially great, but its prosperity will be short-lived. It will fail to evolve organic powers and fitness of survival; it will become a letter-of-the-law Type of civilization, known in antiquity as the Phoenician type, which disintegrates speedily for want of social harmony, usually falling a prey to outer enemies.

The oft-repeated collapse of great industrial civilizations has caused our intellectual ancestry to place the sign of the twins into the Zodiac, in order to remind future generations of the fatal error of instructing

Gammadion and Triskele

The modern method of thinking, which follows academic training and centres about the auxiliary verb "to be," is not a naturally logical way, but it is a syllogistic procedure. It is an inductive, deductive and analogical method, which proceeds by three-legged means, known as major and minor premises, and the excluded middle. Antiquity represented this method of thinking by a Triskele, not to disparage it, but to denote its presumable dealings with the "Three Phases of Causation," and to distinguish it from that natural way of thinking which holds to the Four Fundamental Principles of Causation—the way of thinking which is represented by the Gammadion.

The three-legged syllogistic procedures of thought have their natural counterparts in the four-footed logic, which is now unknown to learning; accordingly, the Triskele has its counterpart in the Gammadion.

The Gammadion typifies the natural way of thinking about the Four Fundamental Features of Causation, underlying all natural development and evolution. (See explanations of Jene and Ianus Quadrifrons and the four-faced Brahma, also the various Tetramorphs).

The logic of the Triskele deals in categorical states of consciousness, and produces ready-made ideas. The logic of the Gammadion deals with Living Consciousness, and produces "Timely" modifications of Knowledge. The two processes of thinking will be explained later. They are laterals, tributary to the Logic of Adjndication.

the civilized mind in a one-sided terminological way, for business purposes only, and thereby neglecting that educational training which evolves Free-agency character by elucidating life's requirements and the reason of Living and Dying in Natural Causation.

Phaenomena-knowledge, which can be developed by terminological and grammatical language, is sufficient for the bread-winning purposes in social life; but a thorough Nature-knowledge, which can only be evolved by an organic Type of language, is indispensable to sustain the growth of advancing civilization.

A thousand times has antiquity recognized the difference between systematic tissue-building Sense and that Organizing Reason which uses and inhabits the conceptive tissue, as the nuclei of Life use and inhabit the cell-tissue in the animal body. Thousands of times have the great thinkers of pre-historic antiquity depicted the difference between the workings of Sense and those of Reason, between the workings of thought which minister to systematic tissue-building, and the workings of mind which sustain the organic health of society, thousands of times have they elucidated the difference in the ways and means of consciousness which sustain these two kinds of requirements,^{40 41} and yet has the historic past ever failed to fairly minister to both requirements, just as we fail to do at present. Such failure has always resulted in social calamities, and culminated in national degeneracy and destruction of civilizations.



Two symbols from Lycean colus, one a Gammadion, the other a Triskele. The former symbolically illustrates the logic and rhetoric which hold to the Four Principles in creative causation, the latter similarly illustrates the logic and rhetoric which deal only with the Three Constituent Factors in productive and destructive causation, regardless of Living Principles.

The Gammadion represents the fundamental principles underlying the organizing procedures of mind, and the Triskele the systematizing methods of Thought and Language. The former sustains the reasoning powers of Free-agency character, the latter develops its sensible knowing-powers. The two, acting jointly, evolve the consciousness of Light and Right, they aid Thought to proceed after the manner of Nature.

The consciousness, which characterizes the Powers of Life in their way of development and evolution, receives its verbal vestment from the rhetorical work which the Gammadion symbolizes, while the statical consciousness of the systematizing intellect receives its verbal vestment from the rhetoric which the Triskele symbolically represents.

"The "S" curves serve as walking legs, the Gammadion being called the Walking Cross, to denote some more or less natural procedure of Thought, in distinction to the circling of the Triskele about a fixed centre.

**SINGLE-ACTING THOUGHT—THE MAN WITH ONE IDEA--
HAS EVER BEEN THE EVIL GENIUS IN CIVILIZATION.⁴²**

If one kind of training could serve the civilizing purpose in every way, we would not need both scientific schools and theological colleges. If phenomena-knowledge would answer all purposes of civilized life, then humanity would have little if any use for religious faith and theological guidance.

That which makes religious sentiment and theological guidance important factors in social life is the use of a Type of language, suitable to draw the attention of Thought into that Living Consciousness which lies behind terminologically developed knowledge. The small hold which theological training still gives the mind on that old-time-evolved indigenous consciousness, by virtue of the deadened Types of language.



42

A form of the Roman God TERMINUS, a Hermeracle, which converts the old-time conception of Herakles into a Herme or Term, representative only of a fixed or stationary idea.

The Herakles-consciousness once lived as a Demi-god character or Metatron power, assisting the Free-agency will in the human mind, which labored to overcome the evil influence of perverted intellectuality upon social life. The Doing-power of this Demi-god in course of time became a mere fiction—a mere conception of BEING—a static, inactive idea. The original thought and intent, mythically embodied in the Herakles idea, became terminologically fixed, perverted and lost to Sense and Reason.

The Term sets fixed and unreasonable limits to the natural workings of Living Consciousness and to the Free-agency powers.

in which the sacred writings were penned, sustains the civilizing instinct and free-agency character, and stimulates the organizing reason. When theological leaders lose their understanding of that Type of language, and when they fall to using a grammatical and terminological Type, they mislead religious faith, and they do civilization more harm than good.

The only advantage which theological college education has over school and university instruction is the feeble attempt of theological leaders to follow the Gist of so-called sacred writings and to elucidate the Reason of Living in Natural Causation, which science pronounces unknowable.

How the mighty have fallen! Herakles, who traveled through the entire circle of the Rhetorical Zodiac, correcting the evil-working Errors of Thought, which the faulty use of language had generated, finally comes to be represented by a stationary Term.

The picture, then, shows an Immortal God talked to death; the God-consciousness, personified originally by a Glyphic Type of language, and later represented by a Herme, has finally been converted into a hollow but pretentious Term, which embodies only a Sham-God-idea.

The God Terminus is a Stationary God-idea. He has no natural understanding. He is a product of the auxiliary verb "TO BE." He takes stationary or statical views of all activity. He represents Nature's activity by stationary Terms, as if it were a stationary thing. He talks of all things, as they are made to appear by fixtures of abstract and analytic Thought, and not as they act in the Process of Nature. He knows nothing of what the Things which partake in the Process of Nature are doing, or why they act as they do. When the God Terminus talks through the mouth of any divine agent, he talks of so-called Truth without Knowledge of Fact.

Once upon a time, as the fairy-tale goes, Jove, the Father of Judgment, called together all the Types of language for the purpose of making them agree upon a plan to support the rule of Right and Reason in the civilizing endeavor. Almost all the Types readily agreed, but the Terminological Type stood out finally, it would not yield anything to Right or Reason; it had rules of its own to maintain. "Cedo Nulli," said the God Terminus.

The meaning of the God Terminus, depicted in mythical tales, was intended to illustrate the unyielding nature of categorical terminology, and its irreconcilability with living and characterful consciousness. Terms have always been recognized as means which serve the systematizing work of Sense, but which should not be made determinants in the organizing work of Reason, and which should be assigned their proper place in the religious training of mind. Civilized life needs houses, clothing and food, and the Term is a means to provide these requirements. But the Term is not the proper means to determine what is right and reasonable in maintaining the Order of Civilized Life; it can serve to build the house, but it cannot establish a reasonable regime in it. Civilizations which vest their moral and legal standards in terminology must fall as they have always fallen. The Term-vested Palladium is not a Living Power, and it cannot sustain the Living Powers. It can provide means, but it must not be given control of the right and reasonable use of means.

All ideas of morality when vested in Terms become fatal fixtures of notional morality. All laws vested in Terms become death-dealing forces in civilized life.

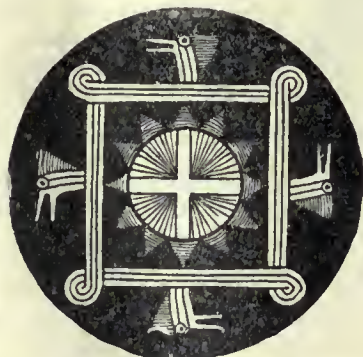
The difference between the WORD, which is God, and the Term, which metamorphoses into a devil when given undue power, is depicted in sacred writings in the difference between Eloah and Sammael. Eloah uses language in accordance with the Reason of Living and Dying, in accordance with Fundamental Principles of Life and Death, connecting the Immortal Reason of Life in nature with the mortal tissue-build-Sense; while Sammael, the tissue-builder, does all his work in accordance with Sense only, and labors to confine the workings of Living Reason within rigid and lifeless confines. See the various pictures of the God Sham, from Central America.

Feeble indeed is the attempt of modern theology to develop the discerning and reasoning powers of the human mind and to evolve competent Free-agency character; but feeble as the attempt may be, it does some good in civilization, and if its shortcomings were pointed out as well as the proper ways and means to sustain it, then it might be developed into a mainstay and blessing of civilization.

Great indeed is the work of Sense-development, which scientific instructions have produced in the modern mind, but yet it is far from sufficient to enable the Free-agency powers to minister effectually to the ever-expanding and diversifying requirements of social organizations; in fact, the over-development of sense disqualifies the mind for its higher duties. Sense alone cannot sustain the order of life, it must be fairly allied to Living Reason; and Science, though efficient in controlling the forces of death, is never reasonable in dealing with affairs of life.

Writers on the subject of so-called social Science deal only in delusive half-truths of abstract dictionary terminology, which introduce an unhealthy bias into the mind and lead it into side issues and conflict of opinions.

Dictionary terminology being unsuitable to extend our knowledge properly into the inner workings of nature, we will have to introduce other means of formulating and conveying ideas. We will have to use figurative phrases, which will lead us away from the fixed defini-



43

The principles of creative causation,
as understood and depicted by North
American Aborigines.

A GAMMADION of the North American Indians from pre-historic times, after an engraving on a shell taken from a Mississippi mound. Its centre is a "Cross within a Circle," depicting the focalizing counter-activity in elementary consciousness and life, bounded by the form of individuality, elsewhere explained. The rays between the arms of the cross indicate the radiation of consciousness from the self-conscious focus of life, which radiation is properly called "evangelic." The twelve triangular diagrams surrounding the circle and pointing outward, denote the out-working powers of mind, which gather observations and experiences, in their connection with the inner consciousness. This without-working consciousness, thus connected, may be called "apostolic." The work of abstract thought is shown as a square "Frame" about the centre. The Frame is knotted at the corners, and composed of three strands, to depict the "Three Phases of Causation," as elucidated by thought, acting independently of the "Four Fundamental Principles." The four mythical heads, attached to the sides of the square, indicate that Ideality still pretends hold to the Fundamental Principles, or at least speaks of them.

tions of categorical terms and the confinement of stationary or statical consciousness, in order to again take hold of the mobile nature of Fact and the procedures of life and its consciousness in the Process of nature. And since phonetic language alone cannot fully develop the Living Consciousness, we will have to re-introduce old-time aphonic ways and means, and resurrect their original meanings. The use of aphonic signs will much simplify the work of thorough Fact-knowing.

The introduction of vestiges of Ancient Art is not intended to be instructive in the science of archaeology; its purpose here is only to use the powers of aphonic signs to resurrect the now dormant and deadened consciousness of Natural Causation and to restore it to its former activity. The aphonic sign-language has great powers of appeal to the civilizing instinct, for by its aid this instinct was developed in pre-alphabetic ages.



44

The three phases of causation in civilized life,—the moral, business and political phases, represented by the light of reflected thought or lunar consciousness, which turns its back on the foci of life and creative principles.

A TRISKELION from the "Revue Archeologique" represents the systematizing work of reflective Thought, with particular reference to its unnatural, or semi-natural, artificial Nature, and its possibly death-dealing tendencies, if overdone, as indicated by the recurvant wings which sacerdotal Art usually applied to denote death-going.

In this design, three mythical monster-heads take the place of the rooster-heads ordinarily used in such designs for the purpose of representing TENTATIVE intellectuality, which does not understand the natural procedures of Causation, but which proceeds hap-hazard to guess at cause and consequence, and which, thus proceeding, usually reasons in circles about some hollow, pre-conceived idea. The tendency of tentative intellectuality to circle syllogistically about hollow, ideal centres, between fragmentary conceptions of Fact, was once proverbially known as something like whipping the devil about the stump of the decayed Tree of Knowledge.

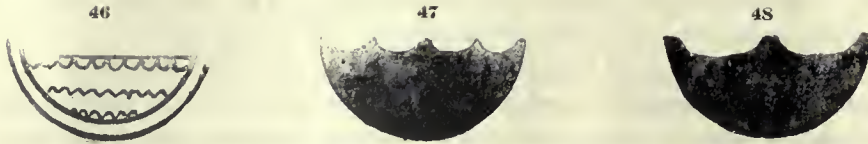
The original meaning of the word "Triskele" may be elucidated by presuming it to be derived from the Greek words "treis," three, and "kelon," pointless arrow, (headless pointer of thought—ideal pointers not equipped to penetrate into the living Gist of the consciousness of Natural Causation). "Kelon" is the shaft of an arrow, made from sprigs of a heathenish tree of knowledge (mythically speaking) to be placed into a quiver,—analogous to the storage of ready-made ideas in categorical pigeon-holes, or in any other mechanical structure of systematizing thought.

The etymologists give the derivation of "Triskele" as coming from the Greek words "treis" (three) and "skelos" (leg), evidently because the Triskele is usually represented as composed of three legs. But the word "skelos" is not mythically used, while the word "kelon" is so used.

The word "Gammadion" may be presumed to have sprung from some connection with the Hierogamos-idea. It denotes the fundamental procedures which support the Jacob's Ladder; i. e., the way of evolving a high-character Free-agency Power, making for the intellectual Hierogamos.

ART WAS ONCE HUMANITY'S PRINCIPAL EDUCATOR. ^{46 47 48}

The resurrection of the original meanings, purposes and intent of old-time vestiges of Art appeals strongly to the civilizing instinct, pre-alphabetically evolved, and it has powers to resurrect the dormant consciousness of Fact. The sacerdotal Art of antiquity was the embodi-



Three symbols of mothers of consciousness in form of ingots.

The mother-consciousness
of humanized feelings.

The mother-consciousness
of intellectual systems.

The mother-consciousness
of the intellectual organiz-
ing powers.

All included in the Egyptian character of Maut, wife of Ra, to be distinguished from the Goddess of Truth, "Ma,"

It is to the Magna Mater, or mother-consciousness of the Free-agency powers, that the word "myth" or "mythology" refers, and not to the minor Alma Mater, or mother of word-vested ideality. Magna Mater is the Venus Urania of the Greeks, and Alma Mater is the Helen of Troy.

The word "MYTHICAL" is here used, like many other old-time words, in its original meaning. This use makes it necessary to furnish the original definition. The word "Myth" originally referred to the Mother Consciousness of Ideality and Intellectuality, i. e., Natural Intelligence.

"Mythical," then, is that use of language which draws the attention of Thought to the original, immediate and living consciousness, which is embodied in the Powers of life. This original living consciousness is the Mother of the thinking consciousness—the Maut or Mut of the Ancient Egyptians.

The original or living consciousness was commonly represented in Ancient Art by the symbol of the ingot—the ingot vessel—the ingot shoe, etc., as containing the raw material of knowledge, to be elaborated after the manner of nature, and intellectually coined or converted into IDEAS and IDEALS, representative of Life and its order and having vital value to circulate as Truth. Thus, Mythology is the mother of all ologies whose hold on Living Consciousness is ideally propagated or converted into truthful conceptions of Fact or of Nature's activity—of Natural Causation.

The mythical use of Language draws and holds the consciousness of Thinking to the Mother-consciousness of Feeling which underlies intellectual development.

Mythical truth is now called theological truth. It is the full and fair idealization of the Living Consciousness(the consciousness which characterizes the powers of Life and Mind in their natural procedures) by a Living-picture or Flower-rhetoric.

The word SACRED is here never used in the modern sense of holy, but in its original meaning of health-sustaining, that is, the Order-of-life-sustaining, by that proper use of Thought and Language, which connects the Thinking Power at least with the consciousness in the Powers of Life embodied, if not directly with the Genius of Free-agency self-consciousness.

The word DIVINE is used only in its original meaning of Immortal Consciousness, that is, as meaning the influence of language upon consciousness, in so far as this influence is so wholesome as to produce regenerative powers in the intellectual tendencies and capacities of the human mind, extending from sire to scion, and embodying ideality in indigenous consciousness and in the civilizing instinct, so as to make it part of human character perpetuating itself in the race.

ment of the aphonic sign-language, which did, by way of the eye, what phonetic language, by way of the ear, cannot readily do, viz: represent the characterful consciousness of the double-active powers of Life and Nature as they are in themselves. The aphonic signs embodied in Ancient Art, together with suitable phraseology, will speedily take us beyond the undue limits which scientific terminology and academic rhetoric have set for the human Knowing-power.

The vestiges of Ancient Art, the ideograms, pictograms etc., of aphonic sign-language, will have to be explained in their original meaning in order to resurrect the now dormant consciousness in which they originated, and the "Thoughts and Intent"⁴⁹ of the original authors



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...An Egyptian Ideogram, combining the symbols of the Four Fundamental Principles with those of the Three Salient Phases or Constituent Factors in natural causation. The Pyramid represents a more abstract form of the same idea.

The three constituent factors are shown as taking part in the Process of Life, while the fundamental principles are represented in the usual way by a cross in a circle, as an abstract, dogmatic idea of some features of Fact which underlie Living Consciousness.

Pre-alphabetic antiquity, in its way of thinking, naturally connected all of its knowledge with not only the Four Fundamental Principles or Features of creative procedures, but also with the Three Principal Phases of productive Causation. In order to deal intelligibly with the pre-alphabetic way of thinking, we will have to begin by making these features and phases clear to ourselves. The accompanying design, of Egyptian origin, will help to elucidate the foundation and maiusculum of pre-alphabetic knowledge.

will have to be resurrected as much as is possible by means of terminological language. Such resurrection will furnish entirely different explanations of the works of Ancient Art from those which modern archaeologists attach to them. Modern archaeology furnishes only the historic aspects of the ancient ideas, and never their original purpose or intent. With these historic aspects this effort has nothing to do. It aims only to deal with the workings of life and of consciousness, as they once were, as they now are, and as they always will be in the Process of Existence, in the Process of Nature, in the Process of Thought, and in the Process of Civilization.

The archaeological scholar must not allow himself to be confused by the explanation here given of the work of Ancient Art and aphonic signs. He should remember that historic aspects never can deal with original Thought and Intent. To get at the original Thought and Intent means ⁵⁶to resurrect the consciousness which produced the original work, and which stood in immediate connection with the Causes of Life, from which terminological word-knowledge and its historic aspects of fact are hopelessly separated.

The "Cross in the Circle" represents the "Four Fundamental Principles," active in evolution and involution of vital powers. Antiquity distinguished the Ideas of development from those of evolution, as also the Ideas of creation from those of production. Character and its organizing powers were conceived as the work of Living Reason in creation and evolution, while the organs of the body, or the protoplasmic shell, encasing the germ of life, were considered as the product of sense-development. Antiquity also personified the Genius of Evolution separately from the Genius of Development, as, for instance, in Ormuzd and Ahrlman, Osiris and Typhon, Eloah and Sammael, Jacob and Esau, etc. Following its distinctions, the organizing power is here spoken of as if it were acting independently of the systematizing power in the human mind, which in fact, is not so. It is only the analytic character of language which makes such representation unavoidable. The principles of the organizing powers are to be sought in the procedure from germ into organic growth and in the return procedure from the organic growth into germ, once widely known as "the way up" and "the way down"—"anodos" and "kathodos." The principles of the development or systematizing power are to be sought in the assimilation and elimination of substance coming from the earth beneath or from the atmosphere above, and returning respectively. The subject of Fundamental Principles will be fully elucidated when we come to deal with the ancient idea of biology and astronomy, which furnished the foundation of both Fact-knowing and Truth-telling in remote antiquity.

The "Three Phases of Causation" in the above design are indicated by three sprigs supporting flowery heads with fruit-centres, standing upon the circle of the cross.

These three phases are:

1st—the inner workings of the mind, to which we usually refer as moral purposes or motives.

2nd—The outer workings of the mind, often called adaptation to environment, which include the business purposes.

The third phase enters between the other two, as the organizing power in family and state. It includes the social and political purposes.

The connection between these Phases and Fundamental Principles, as shown in the above diagram, suggests that they continue to grow out of the uppermost principles in the rollings of time. The Trimurti of the Brahmins illustrates this same subject.

In order to resurrect this old-time consciousness, we will have to refer to the same fact repeatedly. We will have to turn it over and over like a praying-wheel, to connect its various spokes with hub and rim—with the Living Consciousness working evangelically within, and the acquired consciousness working apostolically without the mind. This turning over of the praying-wheel becomes necessary for the reason that our terminological Type of language causes us to take static aspects of nature's mobile work, and disqualifies the Thinking Ego from looking upon Fact as a process, and from taking the elements of time or changefulness in the Reason of development and evolution into due consideration. Before we can make even this simple fact thoroughly clear to the modern mind, which knows nature's activity merely by means of fixed terms, we will have to proceed in a now unknown double-active way of destructive and constructive criticism to break away the icicles formed by the accumulated products of unfeeling, abstract, term-vested intellectuality.

The phrase "GIST OF FACT" needs some preliminary explanation. It refers indirectly to the original focus of cell-life, where the digestion of elementary, protoplastic substance of existence takes place and where individual consciousness originates; but directly it refers to the focus of organic self-consciousness, in which the human knowing-powers originate and to which special data of knowledge should be reduced to find centralization. The living consciousness as well as the ideal consciousness of Light and of Right is controlled by the self-conscious determining-power of the human mind. This determining-power is a focus in which all special modifications of consciousness and data of knowledge are naturally digested, re-digested and disciplined to serve human requirements. The work done in the determining focus gives knowledge a vital character, if done in accordance with principles of Life and of Death, and this character sustains the powers of life by unifying, settling to order and organizing special aptitudes of life, mind and thought, after the manner of nature. Thus centralization of special knowing-powers forms gisty judgments, and the unification of special aptitudes does gisty work. This Gist of knowing and doing, then, may be called the Gist of Fact; for it centres the knowing- and doing-powers in the life-sustaining causes active in the Process of Nature, and it differs from the ordinary way of knowing and doing, which leads only to a detailed, fragmentary, analytic knowledge of Fact and to special lateral efforts, and which does not organize knowledge but applies special aptitudes only in special and lateral ways, leading the powers of life away from the causes in which they originated.

Antiquity distinguished the gisty way of knowing and doing from the special ways of knowing and doing. The Chinese called the gisty way "the heavenly way" and the special way they called "the earthly way." The ancient Chinese looked upon the gisty way of knowing and doing as the only true way of advancing the work of civilization, and they considered the "earthly" or special way only as furnishing means toward the end of such advancement. Many thousand years before the origin of the Christian cult, be it 3000 or 30,000, they had formulated the gisty way of knowing and doing by certain diagrams intended to serve in the process of education. The origin of these diagrams is attributed to Fu-hsi, presumably the original author of Tao-ism—the Way of Right-thinking, Right-speaking, Right-living. The doctrines of this "Way" are virtually embodied in all the great works of so-called Sacred Writings. The Chinese Tai-kih and Pa-kua are remnants of the original work, to which even the present Chinese mind holds with something like religious reverence. Out of the analysis of self-consciousness old-time Tao-ism evolved its gisty knowledge of Natural Causation, that is, not only of the causes of astronomical, biological or other physical phenomena, but also of the very causes which produce and sustain the Order of Life—physical, mental and moral health.

The reader whose profession it is to think, may find these repeated references to the same subject unnecessary and tiresome. He may think that he knows at the first clang of the hammer the all that can be brought out by so belaboring facts. He may not need the light which the works of Ancient Art throw upon the subject, any more than the repeated references in the text. To save him the trouble of reading the various elucidations of the same subject, the explanations of the pictures and aphonie signs, in which most of the reiterations occur, have been printed in smaller type, that they may be easily recognized. The average reader, however, who is not professionally familiar with the subject under consideration, will probably need even more of the repeated side-lights than are here produced to elucidate the various bearings of the same fact.

Since we are dealing with a difficult and uncommon subject, and since it is probably necessary to draw the average reader's attention repeatedly to the same facts from various points of view, it may be well to use the same words for the same purpose, in order to avoid confusion, and to bring Thought to the Point and the Stroke aimed at. This sameness in the use of terms and phrases may be tiresome, and it may appear as a literary defect, but scholarly or academic compositions are not within the purpose or aim of this effort.



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The Gist of Fact or Self-consciousness, as the determining centre of the thinking, speaking and doing-power in the Free-agency mind, here personified in the character of the mythical Fu-hsi or master-determiner, the world's first evangelist, who preached the gospel of right-thinking, right-speaking, and right-doing 3300 B. C. (?) in China.

Fu-hsi formulated the now unknown logic of Adjudication. This logic is the essence of all sacred writings.

Fu-hsi is probably an eponym, denoting a mythical personage, who is said to have formulated the adjudicative and organizing procedure of the Intellect, thereby laying a lasting foundation for the Free-agency self-control and the science of government. Tao, the Way of living and thinking, is his creation. This Way makes fully known the inner workings of the living causes of evolution and enables the enlightened mind to reason from cause to consequence and to proceed sure-footedly in the Way of Life.

For the purpose of defining the many uncommon phrases which it is necessary to use in order to lead Thought out of the desert of abstract fancy and terminological word-knowledge, short chapters, or fragments taken from longer chapters not contained in this volume, will be added later, and the aphonic signs here only partially explained will receive fuller explanation.

The way of thinking and of speaking, which can resurrect the original, but now dormant consciousness of the very Process of Life, is so different from the modern way of using Thought and Language, and the advantages of joining the old to the modern way of thinking are so

The ideogram here presented, in form of an alleged portrait of Fu-hsi, shows the Pa-kua (or eight-sign formula for the evangelic workings of Sense and Reason) as the breast-plate over the navel, which the Chinese considered the seat of the Living Self and the axis of development and evolution. The hair and beard of the Fu-hsi picture represent the natural lines of Spoken Thought; the curved collar-lines refer to the development of the thinking-powers by sensible and reasonable use of language; the two knobs on his head represent the store-house of ready-made ideas as laterals to his Discerning Power. The leaves depict the natural growth of earth-born consciousness. Fu-hsi points to the upper trigram, K'an, commonly known as the symbol of "Water," but denoting the tendencies to elevation in human feelings, by rational use of language stimulated. Fu-hsi never considered phenomena in any other way than in connection with the self-consciousness of Natural Causation, which is here called the Gist of Fact, and which the Chinese know as "The Heavenly Way." Modern learning, and in fact all late alphabetical learning, never considers any phenomena in connection with inner Causation, and it never connects the workings of the special faculties of perception or conception with self-consciousness. It pursues only the analytic ways of Knowing and it sustains only the special ways of Doing, which the Chinese call the "Earthly Way." Hence, the modern ideas of astronomy, biology, psychology or other special aspects of the Process of Nature are only a kind of surface-knowledge, which differs widely from the original and old-time knowledge of the Sidereal Process, the Living Process, and the Thinking Process. In Fu-hsi, the intrinsic knowledge of the Process of Life, and of the Reason of Living and Dying in this Process, is made the central standard of Fact-knowing, Truth-telling and Right-doing, and of all ideas concerning development and evolution. This central standard is supported, on the one side, by the intrinsic understanding of the Sidereal Process, and on the other side, by a comprehensive knowledge of terrestrial phenomena. These phenomena are made to furnish the means for the verbal representations of the workings of the inner, living, inceptive consciousness, as well as of the superstructural, conceptive consciousness, that is, phenomena are so named or rhetorically depicted as to make the factors in organic or Living-Flower-language suitable to illustrate Natural Causation or the natural union of the inner and outer workings of nature. This use of language gave China its name of the "Flowery Kingdom."

Fu-hsi evolved language in accordance with the principles operative in the Process of Life, the knowledge of these principles having been evolved out of self-consciousness. The Gist of all this knowledge is symbolically formulated in diagrams, viz., those of the Tai-kih, Pakua and Chinese Zodiac. These diagrams we will have to elucidate if we want to fully and fairly understand the workings of old-time thought and language, as laid down in the vestiges of Ancient Art and so-called Sacred Writings, for these vestiges and writings originated directly or indirectly in the Way which these diagrams formulate. If we cannot elucidate the meaning of these diagrams, we will not be able to find our way through the thickets of intellectual growth which lie between our present knowledge of phenomena and the original knowledge of nature. We will not be able to trace back the evolution of language and of consciousness from our present terminological word-knowledge and categorical thought-knowledge to the more or less intrinsic knowledge which the many forgotten Types of language produced.

great, that it seems necessary to draw special attention to some of the words and ideas which may cause confusion and obstruct the advance toward original Fact-knowing. It must be remembered that the Thinking Ego differs from the Feeling Self, and that both differ from the Living Self in tendencies and capacities of consciousness and in the character of the Doing power; it must also be remembered that Life is a complex thing, comprising many tendencies, capacities, faculties, powers, etc., all of which stand organically connected, but all of which appear separately represented by the verbal vestments, which are all that our analytic thought can give them. It must be brought to mind that analytic thought makes class-distinctions, which represent the organically and naturally connected factors of existence, in general or particular ways,

If we could not find the old-time hold, which the still existing Tai-kih and Kua had once on human consciousness, we could only proceed tentatively to fumble through the great mass of confusing vestiges of ancient thought, which had their origin in later and already more or less deluded consciousness, and we probably would not be able to find our way to the original Lights of consciousness any better than can modern science.

The Tai-kih represents the now unspeakable "WORD," or original Type of language which converted animal life into human life.

The Kua represents the heavenly way of Living Principles, to which the thinking consciousness must hold in order to fully and fairly represent Natural Causation.

The Tchy represents the earthly way, connecting itself with the heavenly way.

The Tai-kih and Tchy are not shown in the Fu-hsi diagram of our picture, but they appear in the Taoistic Temple Medal. Pict. 51. Fu-hsi's complete diagram, which is elsewhere shown, is altogether too complicated for our present purpose, but the Pa-kua, consisting only of eight combinations of full and broken lines, is comparatively simple, and it contains the essence of the more complicated diagram. Its three full lines represent the analytic-synthetic workings of Common Sense and Native Reason in thought and language, which connect the Three Constituent Phases of Causation, after the manner of nature, with the Four Fundamental Principles and the focus of organic self-consciousness, so as to produce a gisty knowledge of Fact. The focus of original self-consciousness is represented by the Tai-kih, but the focus of the organic self-consciousness, now operating in the human mind, is represented by one of the three lines in the trigrams. The other two lines represent Sense and Reason working in connection with self-consciousness as special powers of mind. The alignment of the eight different trigrams in a circle represents the changefulness of the three active factors in consciousness under the natural influence of language in the way of development. The Kua, as a whole, deals only with the living side in the compound of human consciousness which proceeds evangelically toward a special unfolding of the knowing-powers. The Tchy represents the unfolding of the special knowing-powers as complete in thinking consciousness and as proceeding apostolically back to living consciousness. The Tchy and Kua stand in position of initiative and referendum between the living and the thinking consciousness, as powers which enlighten and sustain the Free-agency will in its procedure along the Way of Life.

The characters, which the trigrams in the Kua represent, are often personified as some kind of god-consciousness, representing the Types of language which civilized the primitive mind and which made the knowledge of the Living Process the foundation of the analytically thinking methods, or the heavenly way of knowing the foundation of the earthly way of thinking, so that knowledge of Fact might ever be rationally formed and gisty, and might never consist of mere opinions, by irrational guesswork produced.

The Kua represents that which the mind knows or should know immediately and with certainty, by reason of its own living consciousness with regard to inner causation, and the Tchy represents that which the mind may know by outer and more or less

differing from and misrepresenting their connection with Natural Causation. Modern thought deals in "Generalities and Particularities," which are entirely different conceptions and marks of distinction from those of old-time thought, which, following the way of Life, dealt in "Universalsities and Individualities," depicting special branch-development and character-types of evolution. We must not fail to realize that all the differences which old-time thought noted among the factors partaking in the way of development and evolution were products of analytic thought, and that those products, although differing from Generalities and Particularities, were yet only hints to the mind and not full and fair embodiments of Fact. The personifications, by which old-time thought denoted the various factors partaking in Natural Causation, were only

accidental interaction of things and by way of more or less accidental observation. There is much uncertainty in knowing Natural Causation from without, apostolically only, and this uncertainty is in part relieved by knowing Natural Causation from within, that is, evangelically. The Tchy, when brought into connection with the Kua, thus becomes the formula for the more or less rational divining or guessing from cause to consequence in the Way of Life. It enables the Thinking Ego to proceed discerningly if not sure-footedly in its determinations on a course of conduct. The Kua-Tchy diagrams do not enable the mind to determine with absolute certainty on doing the Right Thing at the Right Time, for they deal with the elements of accident as well as with those of certainty, but by combining the two they furnish the mind with a natural "Guiding-thread of Reason" which gives it "sure-footedness." The Kua-Tchy diagrams do not make the mind infallible; they only keep it from guessing irrationally, from forming irrational opinions as to Right and Wrong, Good and Evil, and from falling into the categorical pitfalls which "hollow talk" digs in the byways of thought. The idea of proceeding sure-footedly does not exclude the possibility of stumbling, it only lessens it. The Kua-Tchy formulas are still something of a guessing-apparatus, and as such they are known.

The Chi'en trigram of three full lines represents the heavenly way of thinking, which leads to a thorough nature-knowledge, by connecting perceptible appearances and the names and terms applied to these appearances with inner and imperceptible causation, represented either by radicals of speech or by so-called divine names. The Chinese idea of "Heavenly way" corresponds to the early Christian idea of evangelic, and the Chinese idea of "earthly way" corresponds to the original Christian idea of "apostolic." The "earthly" or apostolic way of knowing Fact produces conceptive means of knowing nature's work and life's requirements in detail, to the end of Right-living; while the "heavenly" or evangelic way evolves the mental Powers which make for proper and timely use of means to ends. From the Chinese point of view, the earthly way is square; the heavenly way is cyclic or round, for it follows the principles of life from seed into organic development and from organic development back into seed.

The three solid lines in the Pa-kua represent the "heavenly way" as all-predominating, as in seed life; the three broken lines represent the "earthly way" as predominating in the fullness of special sense-development and tending to go into extravagances, as self-sufficient thought goes into terminological word-knowledge. Going into these extravagances, the characters which these broken lines represent are often personified in the great cults of antiquity as some God, hero or angel-consciousness which degenerates into fallen angel- and devil-characters; for instance, as does Set-Sutekh-Typhon in Egyptian myth, or as does Sammael in the Hedrew Bible-work. These various names, however, do not now serve readily to elucidate the meaning of the diagram, for the reason that they have an entirely different meaning in the modern mind from that which they originally had.

products of analytic language and not individual existences, any more than are the modern ideas of time, space, matter, force etc.

The consciousness which is vested in words is never more than a detailed representation of something which partakes in the process of nature and which stands inseparably connected with Natural Causation; but it is often very much less; it is often only a visionary distinction, a categorical or class-distinction, which denotes no actual differences in tendencies and capacities or Doing-powers of existing things.

Statements of detail must always be taken for what they are worth, as hints at something which is active in Nature, and they must never be mistaken for full and fair representations of Fact, or for the embodiment of Truth.

The meaning of the eight diagrams in the Pa-kua can only be properly elucidated by the study of the character of the Eight Immortals and of the original Chinese stories concerning the subject. To study these characters and stories by means of our terminological language and by our way of wording ideas does not well serve the purpose; it does not reproduce the original consciousness which produced the diagrams. The verbal transposition of ancient Chinese thought into modern consciousness is a thing of almost insurmountable difficulty. Later God-names and diathetic stories, produced by later ways of thinking than those of the Chinese and by ways which come nearer to our own way of thinking, will serve the purpose of preliminary elucidation of the Yh-king diagrams more effectually than the now extant works on the Yh-king, which pretend to be literal translations.

We cannot make any better use of the names or words descriptive of phenomena, by which archaeologists describe the trigrams, than we can of their peripatetic definitions of god-names. If we want some practical way of describing the original meanings of the separate trigrams, in even a short preparatory way, we must use some glyphic forms of language, which depict the active character represented in them. Kneph and Ptah represent such glyphic forms of language, mainly denoting the three solid lines, and Set-Sutekh-Typhon is another such form, mainly denoting the three broken lines, but both the Kneph-and Set-characters extend themselves in a subservient way through the entirety of that which is symbolized in the Pa-kua, in as far as Egyptian myth is founded on Chinese learning or may be connected with it. The Seb-character, as the son of Shu, and father of Osiris, comes nearer being actively included in the Kua than the Kneph-Ptah characters.

It is not positively argued that the consciousness which formed the original Egyptian cult drew upon Chinese learning; it is only asserted that the Pa-kua formulates the original causes of human development and evolution, and in as far as the mythological characters of the Egyptian or other cults did personify the various factors in the same causation, in so far do these God-names correspond to the Pa-kua, and in so far can they be connected with it.

The characters in the Pakua are "processing" characters, they are in a constant state of metamorphic change, which can only be elucidated by stories, as was always done in antiquity, and all the notable stories were drawn on the same fundamental "Lines," referring to development and evolution in the Process of language, of consciousness, and of life.

Apparently, the forms of the sacred stories given in the Vedas, Zend-Avesta, Bible-work, etc., differ widely, yet they are strung along the self-same lines of Sense and Reason. This fact we will come to see clearly in looking closely at the germs from which the various trees of knowledge grew. If we do not get fairly into the Gist of these germs, we will get lost in delusive syncretism. The stories of counter-procedures from Seb and Osiris and Kneph and Ptah to Set—Sutekh—Typhon, indicate the

ALL TALK IN TERMS IS HOLLOW, ALL TALK IN FIGURES
OF SPEECH IS ONLY A HINT AT FACT.

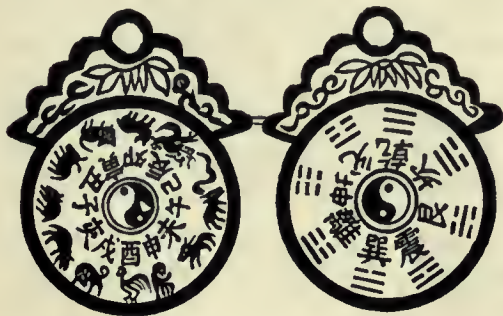
The Living Self must supply the deficiencies of any verbal representations which can be made in any modern language.

We must at all times remember that Nature is double-active, and that the consciousness of Thought, vested in modern language, is only single-active.

Many of the phrases, which we will have to use to extend the working powers of modern thought, may sound very awkward when used in connection with modern rhetoric, but they will do work which Terms cannot do. They will enable us to connect our thinking consciousness with the old-time civilizing instinct and with the consciousness of original causes. We will have to use words and phrases in such a way as to bring the single-activity and statical character of thought, working with dictionary terminology, into conformity with the double-activity and changefulness of nature. We will have to use language in such a way as to connect our thinking consciousness with the old-time civilizing instinct and with the consciousness and self-consciousness of Original Causes.

metamorphic change from well-poised balance between aphonetic and phonetic language to over development of phonetic language, and the corresponding changes in consciousness, intellectuality and social life.

In order to clearly see the natural connection of Sense and Reason in all these matters, we will have to convert phenomena-knowledge into nature-knowledge, and reconstruct the one-time thorough knowledge of the Processes of Thinking, Living and Civilizing, and also of the laterals to this knowledge, such as now go by the name of physiological knowledge, astronomy, geology, biology, etc. What the ancients knew about this lateral knowledge is not known to modern learning and is infinitely superior to anything we can read in published books on the subject.



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A Tao-istic Medal, showing the Tai-kih, or symbol of the gist of fact, within the Kua or evangelic consciousness and the Tchy or apostolic consciousness on the reverse face.

This medal shows the Tai-kih in the center of both faces, the Kua on the right-hand face, and the Tchy or zodiacal circles on the left-hand face. The inscription gives the names of the animals in the zodiac and of the figures in the Kua.

The Tai-kih depicts the Chinese idea of what is here called the original Gist of Fact, or the concentration of Universal Consciousness in Original Self-consciousness.

The Kua illustrates the intuitive or inner workings of Native Reason and Common Sense in one compound with Self-consciousness, which in our Bible-work is called evangelic, and which is here spoken of as the Gisty Way of knowing and doing.

The Tchy represents the outer workings of consciousness in connection with the inner workings, in Christian parlance called apostolic, in distinction to the empirical workings of outer consciousness, as formulated by modern science, for which such inner connection cannot be claimed.

In attempting to resurrect the original but now dormant consciousness of the very process of life, we will have to become accustomed to make use of phrases which will easily attach themselves to the old-time, pre-alphabetic way of thinking, for in order to become fully conscious of original causes, we will have to eventually return to the natural way of thinking which ante-dates the analytic over-development of living languages. Many of the phrases which we will have to use will sound very awkward to the ear rhetorically trained in modern ways, and most of them will require special definitions to become intelligible. These special definitions we shall aim to give by notes and vestiges of Ancient Art as we go along. We will have to use such phrases as:

The eternal chain of causation:

The procedures of life and death:

The four-fold bearing of Fact:



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THE ANCIENT TRISKELE is designed to represent that more or less unnatural and often entirely headless way of thinking which proceeds, unmindful of cosmic or living principles or of life's requirements, to formulate ideas of truth, virtue and justice. It is this way of thinking which is now called logic, deductive or inductive, but which in reality is only three-legged analogy, here called syllogizing. The syllogistic procedures of thought, by a Triskele represented, concern themselves only with the systematizing and categorizing work of thought which manufactures class-notions and Terms. They may represent the phases of causation in detail, but they ignore their connection with the natural chain of causation. There are many kinds of syllogistic procedures of thought, but only one kind is now formulated, and all kinds proceed, regardless of fundamental principles, and without exercising the natural discerning-powers of mind. The syllogistic procedure, now known as the Logic of the Excluded Middle, makes the Thing in Itself unknowable; it is a procedure which does not concern itself with natural causes and consequences. All syllogistic procedures of thought are not as "headless" as is modern logic.

In Antiquity, the Logic of the Triskele had the reputation of sustaining the systematizing methods in social life, productive of material wealth and financial prosperity; for it caused all affairs to be regulated and all work to be done in accordance with definitely fixed terms.

In distinction to the Logic of the Triskele, the Logic of the Gammadion figured as that process of thought which lays the foundation for the intellectual Hierogamos, and paves the way of thinking which produces health and happiness, giving the mind healthful sewerage.

The Chinese use the glyph of the three-legged toad to represent the Triskele idea. "Make clear Terms of agreement, and you will walk sure-footedly in the byways of life, and swiftly into prosperity. Hold to the Kua, and you will achieve health and happiness."

The three-legged toad represents the systematizing procedures of thought, and the logic of quid pro quo adjustment.

The Kua represents a guiding-thread to the logic of adjudicative reasoning and to the organizing work of the mind.

The undercurrents of existence:
 The counter-forces in nature—action—counter-action and their re-actions:
 The primary adjustment of elementary counter-forces:
 The way of living and the ways of thinking:
 The organic development and envelopment:
 The germ development:
 The evolution and the involution of self-conscious character and determining powers:
 The cyclic procedures and counter-procedures: *pheromona, sym-pheromona and diapheromona*:
 The Genius of Creation and the Genius of Spoken Thought or of Speaking Thought:
 The problem of fatal relationship and of social relationship:
 fact, Fact, FACT:
 fact, the occurrences in the thinking process:
 Fact, or nature's activity in the immediate knowing-powers of life:
 FACT, the world-process in the knowing, thinking and Free-agency doing-powers:
 truths, Truth, TRUTH:
 truths concerning the relative, absolute or conditional aspects of fact by the Thinking Ego:
 Truth arising in Living Consciousness, in emotions, appetites, perceptions:
 TRUTH arising in healthful self-consciousness:

The pre-alphabetic thinkers distinguished naturally between the Powers of Life which built the cell-tissue and the Powers of Life which inhabit this tissue. The ark of Noah is a pictographic way of representing cell-tissue, and all the animals in the ark represent the various types of Living Power, inhabiting tissue. Native Reason, predominating in the compound of Living Consciousness, evolves the Living Powers which inhabit tissue, and Common Sense, predominating in the compound of Living Consciousness, builds the tissue for the habitation of the Living Character.

In as much as both Sense and Reason are inseparably united in the compound of Living Consciousness, in so far as the mythical Noah not only a tissue-builder who forms the shell or "arche," but also a Living Power, which inhabits the shell so built. The many Flood stories, however, are not biological elucidations, they are stories illustrating the evolution of Logic and Rhetoric in adjudicative reasoning after the manner of nature, which makes life its foundation and which uses physical pictures to elucidate its mental work.

The mythical stories concerning the so-called Deluge, following the once conventional laws of Living-flower-rhetoric, use physical pictures of development and evolution to elucidate the growth of organic language and thought-consciousness.

The above picture of the Triskele is not of a headless type, but it has a "Head of Discernment" for a center, to indicate that the discerning use of three-legged analogy and alphabetical rhetoric has virtues in the way of mental development. The Head of Discernment is intended to show that the Order of Life is a constant cause of care on the part of the Free-agent. It must be distinguished from the Medusa-head, which is often used in connection with the Triskele to illustrate the fact that three-legged analogy, which ignores the Principles of Life and Death, becomes a cause of confusion. Our Intellectual ancestry labored for long ages to determine the merits and demerits of the alphabetical improvements and additions to human language. The five books of Moses deal exhaustively with this subject.

The three processes: The process of Nature, the process of
 Thought, the process of Civilization:
 Free-agency Powers of Mind:
 The purposive procedures of thought:
 The logic of adjudication:
 The logic of Free-Will:
 The logic of the sewer—*cypselizing*
 Three legged analogy---syllogizing:
 The Highway of Reason and of Life—following the chain of
 creative causation:
 The byways of sense and of systematizing thought—intellectual
 digestion and classification of evidences—categorizing:
 The categorical, the sensible and the reasonable digestion of evi-
 dences:
 The extension of natural sensibilities by methods of instruction
 and the elevation of the Reasoning-powers by educational
 training:



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The inner workings of nature, illus-
 trated by a sectional view of the Up-
 right Uraeus, to indicate that the
 Thing in Itself, although imperceptible
 to special faculties of outer observa-
 tion and unknowable to the abstract
 ways of thinking, is yet knowable to
 the self-conscious insight which anal-
 yses its own workings.

The Uraeus, or Sacred Serpent, Ara o Ara't, as here represented, with the up-
 right part of its body cut open, symbolizes the "two ways of knowing," the way of
 knowing by analysis of self-consciousness, which the Chinese call "the heavenly
 way," and the way of knowing by means of special faculties of observation, called by
 the Chinese "the earthly way." The first way looks into the inner motivity of life,
 the second way upon the surface of things. This second way is represented by the
 serpent's tail, and the categorical products of the second way of thinking are repre-
 sented by the chequered skin of the serpent. Categories are always shown as squares in
 sacred art. The union between the first or "gisty" way of thinking and the second
 or auxiliary way of thinking, is represented by a number of bands surrounding the ser-
 pent's body at the place where it raises itself above the tail. These bands represent
 the Four Fundamental Principles and Three Constituent Factors in Natural Causa-
 tion, of which the Pyramid was the conventional symbol in Antiquity. These bands
 being placed as they are, form a union between the self-conscious way of thinking,
 which only the hierarchy understood, and the specially conscious way of thinking,
 which was the demotic or popular way and which in our civilization is the only known
 way. The sectional Ara thus represents the self-conscious Gist of Fact, and in the
 Sacerdotal Art of Egypt four of these Uraei sometimes take the place of the four
 Canopi, which also represent the fourfold Gist of the Knowing- and Doing-powers
 in the human mind.

Height, Depth and Extent:

The raw materials of Fact-knowing, after the manner of nature:

The inner workings of Nature and the Thing-in-itself:

The original God—The God Sham--the modernized God:

Notion worship--intellectual fetishes and many other now unknown and uncommon phrases, all of which connect themselves with the old-time work of Thought and with aphonic signs.

Everyone of these phrases and thousands besides are elucidated in Sacred Art and Writings, and all need pictographic representations to make their meanings clearly known to the modern mind.

Many of the well known dictionary terms we shall have occasion to use in other than their dictionary meanings, in order to connect them with their original root and old-time significance. For the purpose of drawing attention to the uncommon uses to which these Terms are here put, they will occasionally be spelt with initial Capitals.



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An Egyptian Idea of
THE THING IN ITSELF,
Explained on Page 94.

THE THING IN ITSELF, DAS DING AN SICH, is a phrase introduced by Immanuel Kant to denote the inner and imperceptible workings of nature and causation, which he held to be virtually unknowable and the alleged knowledge of which he treated as a vision, transcending the possibilities of thought and language. The learned Kant was possibly the greatest of syllogizers and systematizing thinkers in Christian ages. At the same time, he was also an intellectual pervert, who knew next to nothing about the NATURAL USE of Thought and Language. His learning caps the climax of alphabetically acquired ignorance. His study of Aristotle's Logic had obliterated his natural consciousness and systematically perverted his natural Thinking Power, to such an extent that he could not realize that the Thinking and Speaking Powers emanated from the Powers of Life and from the consciousness embodied in those Powers. He could not make the distinction between inceptively living consciousness, and the conceptive or Thought-consciousness. He could not base the latter on the former consciousness to secure a natural foundation for his work: so he founded it on word-vested generalities.

It must not be presumed that the Thing-in-itself is something apart from consciousness. If it were, it would be primarily unknowable, and it could never have found any designation by words. The Thing-in-itself is unknown, because the consciousness in which it arises is not represented by ways and means of language. It arises in the unwritten and unspoken consciousness of Living, which is not represented by the spoken and written consciousness of Thinking, vested in Dictionary Terms, categorically defined.

The capitals used are to indicate that the meanings attached to the words go beyond the categorical confines, given in dictionary definitions. This going beyond categorical definitions converts the Term into a *Herme* or hint to Living Consciousness. This subject will be made plain in future chapters on the old-time use of language. If we do not so extend the meaning of Terms we will accomplish nothing more than speculative science, philology or theology has so far accomplished, that is, circulate about the endless realm of word-knowledge without ever getting beyond it into the Living Consciousness, which accompanies and characterizes nature's inner activity and which stands connected with the Reason of Living and Dying. It is this Reason which we wish to elucidate and again make the focus of Light and Right in the civilized mind.

Categorical definitions are virtually the only known definitions; they have made Thought a single-active apparatus, dealing with words of fixed meanings only. In order to extend our knowing powers in a natural way, we must detach Thought from its adherence to the fixed meanings of Terms.

THE THING IN ITSELF is a phrase which refers to Causation, arising in the immediate and Living Consciousness of nature's activity; this consciousness may be called either the Consciousness of Feelings, or the Living Consciousness, which characterizes the Powers of Life in human nature.

The Thing-in-itself, in the meaning in which the phrase is here used, refers to something which takes place in the World-process, and stands connected with the Chain of Natural Causation. And in as far as the Chain of Natural Causation produces Modifications in human consciousness, in so far would the Thing-in-itself be knowable, if it had found representation in the consciousness of Thinking—in conceptive consciousness—by means of language.

There is much to be known about the inner workings of Natural Causation, which is not expressed, and perhaps not expressible, in the modern way of thinking and speaking.

The living consciousness in the human mind, which stands immediately connected with natural causes and consequences, contains more raw material of knowledge than modern thought has elaborated and represented by conceptive States of Consciousness, by ideas and by term-knowledge.

The Thing-in-itself is an expression which has been much used by writers on psychological subjects, and which in the following pages will be often employed in a meaning almost diametrically opposed to those in which it has been commonly used. It will be well, therefore, to give a somewhat extended elucidation of the meaning in which the phrase is here employed.

The phrase "Thing-in-itself" is here used to designate that glisty knowledge of Fact which is the reverse of phaenomena-knowledge, and which refers to the Modifications of Living Consciousness, in distinction to the word-fixed States of Thinking Consciousness. When the mind connects its observations of phaenomena with its Living Consciousness of Natural Causation and with self-consciousness, then it forms glisty judgments of Fact, and, if trained to use the right kind of language properly, it may evolve the natural knowing power, so as to obtain an explicit knowledge of the Thing-in-itself. The mind, in its natural ways of working, connects its special observations of phaenomenal modifications and its outer experiences with its inner consciousness of cause and consequence. But the mind which is trained to think in the way of three-legged analogy, the so-called Logic of Excluded Middle, and by means of

Nature does not live in categories; she does no categorical work. In order to make known what she does, we must align and conform both Thought and Language to her workings; we must eventually fall back upon a different Type of language from the terminological Type, and we must begin this falling back by the use of initial Capitals on terms, to indicate their use in extended ways. Terms we must use, for our language has no other representatives of the conclusions of judgment. When we learn to define Terms in other than categorical ways, and when we come to make these definitions a matter of Living Consciousness, then we will clearly see that the present use of Capitals is not an attempt at making an unnecessary, ostentatious display of words, and then we can perhaps do without them.

The nature of the subject requires that language be employed with colloquial freedom, and not in strict accordance with academic rules. May no one attempt to apply strict categorical definitions to words used in sentences which are not constructed with the auxiliary verb "to be";

categorical terminology, does not so connect its observations and experiences, but it connects them with general and particular term-knowledge, with categorical, ready-made and fixed ideas. This connection is an artifice, which interposes itself between the Living and the Thinking Consciousness, and which makes the knowledge of the Thing-in-Itself impossible. It deadens and obscures the Living Consciousness of Fact, upon which all gisty knowledge of nature—of the Thing-in-Itself—must ever rest.

To illustrate: The solitary traveler, who meets a tramp in a lonely pass, will either judge the phaenomenon of the tramp in natural ways or in scientific ways, according to the way in which his mind may have been trained or left to develop naturally. If he thinks in natural ways, he will know that the human mind being double-active, the tramp is capable of acting in friendly or unfriendly ways. He will also know that a friendly appeal may bring out friendly tendencies and capacities in the tramp's mind, while a hostile bearing may provoke unfriendly action, and according to this knowledge, the traveler will proceed to deal with the stranger.

On the other hand, if the traveler have a scientifically trained mind, he will judge the phaenomenon of the tramp in accordance with the so-called Logic of Excluded Middle as follows: "This tramp is either a criminal, or not a criminal. He must be one thing or the other. He cannot be both." Acting in accordance with this alternative, he will meet the stranger either with unbounded confidence, or with unlimited distrust. In either case, he will be wrong.

The single-active way of thinking, which excludes the just middle and accepts one of two contradictory alternatives, leads the mind into side-issues and errors. It causes the mind to judge Fact in accordance with general and particular terms, which imply contradictions, such as being either criminal or not criminal; and the one-sidedness of these terms causes the mind to classify outer appearances—phaenomena—in unnatural and contradictory ways. This unnatural classification produces a superficial phaenomena-knowledge, which stands in some relation to term-knowledge, and this relationship the modern logician calls relative truth. The formation of judgments thus relatively true, prevents the mind from forming naturally true and gisty judgments of Fact.

The mind naturally possesses a knowledge of the Thing-in-Itself, and it forms vitally true or gisty judgments of Fact, as long as it is not alphabetically trained to form its judgments in accordance with terms and three-legged analogy. But when so

for such definitions apply only to ways of speaking which correspond to the auxiliary way of defining, and antiquity, which we here aim to approach, eschewed that way.

That which characterizes Reason does not fit into any conventional definitions. The reasoning powers cannot be confined within hide-bound rhetoric. He who wants to arrive at a reasonable understanding of any subject must read between the definitions and the lines.

Terminological rhetoric forces the mind to vest its judgments into one-sided, analytic and extra analytic details, which often represent natural contrarieties with almost contradictory extravagance. These one-sided and extravagant representations of fragmentary aspects of Fact tend to give offense, when no offense is meant, especially to minds not well-balanced in the way of reasonableness and puny in powers of conception. The rhetorical extravagances, by which details are represented, are

trained, it loses its natural power to know the Thing-in-itself, and to form gisty judgments. It is the alphabetical perversion of Living Consciousness which causes such thinkers as Kant to mistake general abstractions and term-fixed generalities, such as time, space, matter, power, etc., for elements of consciousness, and to build artificial systems of truth, virtue and justice upon them. No academically trained logician in modern times can distinguish between the universal and individual modifications in Living Consciousness and the artificial generalities and particularities of the thinking consciousness vested in terms. Yet the distinction between these modifications and states of consciousness is a fundamental requirement to truth-telling. The mobile order of organic life must not be confused with the rigidity of thought-made systems.

The Thing-in-itself may be understood to mean the consciousness of the World-process in part or in whole; that is, the consciousness of special outer aspects of Fact in their inner connection with Natural Causation, in distinction to the scientific knowledge of fact, which connects phaenomenal observations and experiences with general and particular categories of term-knowledge.

The knowledge of the Thing-in-itself is evolved by Thought and Language holding to, and building upon fundamental principles of procedure, a form of logic and rhetoric which is usually denoted by the Gammadion and the Turtle Tower.

Phaenomena-knowledge is evolved by that form of logic and rhetoric which classifies outer aspects of Fact in accordance with categorical terms, usually represented by the Triskele and the Serpent-symbols.

Knowledge of the Thing-in-itself, if it could be evolved by means of modern language, would be a thorough Nature-knowledge.

To thoroughly know Nature's inner and outer workings, as they are in themselves, seems a three-fold impossibility from the standpoint of modern learning; for first, if we believe the agnostic scientists, who are the recognized leaders of modern intellectuality, it would seem that we have no immediate consciousness of nature's activity, nor of the imperceptible principles within nature, which produce the workings of life and of death; and, second, our powers of thought, learnedly represented and developed, seem inadequate to conceive nature's activity in accordance with her imperceptible principles; and, third, our grammatical and terminological language seems unsuited to represent the active principles in their way of creating perceptible effects; hence we seem to lack all three requisites to the knowledge of the Thing-in-itself.

First—The raw material of consciousness.

Second—The power of thought to elaborate this raw material into explicit knowledge, and

Third—The means of language to represent this knowledge. Yet appearances are deceiving.

only means to the further and greater end of arriving at reasonable determinations. The use of means is a less important matter than the ends for which these means are employed.

No reasonable mind should take offense at the seemingly undue force with which its opinions are assailed, for the inevitable use of the fragmentary, one-sided and contradictory terms which characterize our language makes it difficult, if not impossible, to avoid extravagantly sweeping assertions. The way of critically assaulting conventionally established opinions, of Light and Right, as applied in these pages, does not aim to destroy any of these opinions; but only to call attention to the percentage of error in them, in the effort of bringing about corrective modification.

It behooves us to inquire without prejudice if the human mind is as inadequately endowed with knowing-powers as modern science asserts, for if this be the case then civilized man could not enjoy full free-agency powers he could not reason from cause to consequence and he could not intelligently minister to the requirements of life.

In studying the subject of the knowability of the inner workings of Natural Causation, the world's great thinkers have divided themselves into three typical growths or "trees of knowledge," much in accordance with the various Types of language used by these thinkers.

Language is a means to convert the implicit consciousness of Feelings into the explicit consciousness of Thought. The obtainable result of explicit knowledge depends almost as much on the means employed as it depends on the ability to use those means. We cannot think to the "Point" if we do not have means to do such thinking, even if we knew how to use those means. We may know how to write with a pen, but if we have not a pen, we cannot write with it.

The most efficient of pre-historic thinkers, who unquestionably understood the use of Glyphs in organic forms of speech, considered the Thing-in-itself thoroughly knowable. They knew how to think and talk to the Point—to the Gist in Natural Causation—to the Reason of Living and Dying. They understood the Fundamental Principles of Procedure. These thinkers formulated the so-called Sacred Writings—the Vedas, the Zend-Avesta, etc. In these pages, for convenience' sake, these most efficient of thinkers have been referred to collectively under the name of the Sibylline School of thought.

The less efficient class of thinkers, who used a figurative Type of language, the principal feature of which the Greeks called *Hermæ*, considered the Gist of Fact unknowable, but the Thing-in-itself not altogether unknowable, but only partly so. Into the ranks of these thinkers belong the early Greek and Roman poets and mythographers.

The least efficient thinkers were those who employed Terms as means of language to do their thinking. These thinkers have always considered the Thing-in-itself altogether unknowable; they are either positive agnostics or visionary transcendentalists.

The Types of language, which provided Glyphs and *Hermæ* as means of thinking, are dead and almost forgotten.

The questions now before us are: Firstly, how much of our immediate and living consciousness can be converted into explicit knowledge by those ways and means of thinking and speaking which we now employ; and secondly, what other ways and means, not now known, can be employed to extend our present knowledge.

For the purpose of dealing with errors and short-comings of thought fairly, we must establish, not only a secure footing in immediate and living consciousness for our knowledge, but we must also consider the possible range of knowledge, and the limitations which we cannot transcend.

There is nothing in these pages intended to sustain any esoteric visions or occult delusions. Wonder-working schemes or mysteries, in the commonly accepted sense of the word, do not come within the scope of the subject here treated, but, on the contrary, the aim of this effort is to throw the natural lights of Sense and Reason into the recesses of Fact which are difficult of access, mainly for the purpose of elucidating the errors of thought which do undesirable work in modern civilization, and which but too often hide themselves in words to which mysterious significations are ascribed. Nature is not a mystery-worker, but language, dealing with words of ill-defined and perverted meaning, is a cheat. All that which seems so mysterious about the religious faith of Antiquity is mysterious only because modern language does not serve, as language once did, to draw the attention of Thought to the Gist in Natural Causation—to the Crucial Point.

In essaying the elucidation of errors of thought, the subject here has been treated from the Sibylline point of view, from which nothing essential in nature and Natural Causation appears unknowable. Having taken this point of view, we must necessarily proceed on the assumption of having the Sibylline ways and means to the elucidation of living consciousness at command; and we must assume that we can resurrect the original meaning of the vestiges of Ancient Art, so as to give our terminology a new hold on old-time consciousness, for the purpose of converting present phenomena-knowledge into knowledge of the Thing-in-itself or old-time Nature-knowledge.

In order to accomplish something in the way of correcting errors of thought by substitution of full and fair idealizations of Fact, we must assume that the Living Consciousness is the foundation of the Thinking Consciousness; we must assume that the consciousness of feelings, common sense, natural discerning power, native reason and the self-conscious determining-power of the human mind, contain the raw materials to intrinsic Fact-knowing, and that Thought and Language are ways and means to convert this raw material into explicit knowledge; and we must further assume that the natural and properly elevated way of thinking and of speaking must lead to Fact-knowing, Truth-telling and Right-doing.

The foremost of our empirical thinkers, following the methods of Kant, as laid down in his so-called "KRITIK DER REINEN VERNUNFT," have come to the conclusion that the Thing-in-itself is not only unknowable, but unthinkable, and in reality, non-existing.

The theological thinkers still flirt with the ideas of knowing something about the very Causes of Life and Living TRUTH, by either inspiration or revelation, as represented in divine writ; but they produce no tangible proofs nor reasonable elucidations of any explicit knowledge superior to that of the empirical thinkers.

In daily life, we proceed as if we knew all about the Thing-in-itself, but if we give the matter some thought, we must admit that our knowledge is unduly limited with regard to it. The knowledge of the Thing-in-itself virtually means the knowledge of Original Causes, and this knowledge would naturally include knowledge of the origin of the planetary system, of the Earth, of Life, Mind and Thought. What thinker, outside of the clairvoyant visionaries, is ambitious enough to imagine such thorough and comprehensive knowledge possible? Yet has antiquity at various times and places, not only given incontrovertible proof of a comprehensive knowledge of the Thing-in-itself, but it has even formulated the Way of Thinking and Speaking, by which this knowledge is to be obtained.

The question as to the knowability of the Thing-in-itself includes all so-called problems of Life, Mind and Thought; in fact, it includes all problems which connect themselves with the so-called original causes. In as far as the Thing-in-itself is knowable, in so far are these problems solvable.

In leaving the clearly defined realm of Terms we are apt to plunge into the undefinable depth of human feelings and there lose ourselves. In order to avoid this possibility it is not enough to hold to the *terra firma* of sensibilities, but we must make the central Light of Self-consciousness the One Focus of Light and Right, as did those unknown pre-historic civilizations which presumably made a success of the civilizing business. The oldest of historic records, however, contain no accounts of any such civilizations; yet they all point toward them.

The possibility of solving these problems depends, first, upon this question: In how far does nature's inner activity arise immediately in human consciousness, and secondly, in how far can this immediate consciousness be converted into nature-knowledge, by ways and means of thought and language—in how far can the inceptive living consciousness find verbal representation in conceptive or ideal consciousness? For instance, we feel hunger. This feeling of hunger is the immediate consciousness of nature's inner activity. In how far can thought and language conceptively and ideally represent the natural causes of our feelings of hunger?

In the feeling of hunger, the causes of nature's activity are only implicitly given. Hunger is only an evidence arising in living consciousness, of something that takes place in the inner workings of nature. The evidence does not contain all there is in Natural Causation. It takes many similar evidences, arising immediately in human consciousness, to furnish the mind with raw material for the knowledge of Natural Causation. And it further takes the self-conscious discerning and reasoning power in the human mind to digest the evidences with regard to the Reason in Natural Causation, which in future pages will often be called the Gist of Fact. All the evidences of nature's activity, which arise in the immediate consciousness of feelings, only represent natural "Procedures." The reason of these procedures is not given in the evidences. The Determining Reason in Natural Causation, which produces the Cosmic and Living work in nature, proceeds in accordance with certain Principles. The certainty of Principles produces the certainty in phaenomenal effects—the same causes produce the same effects. In order to know the Thing-in-itself, these Principles must be known; that is, the mind must not only find some original and immediate consciousness of Principles in its own workings, but it must also find ways and means of Thought and Language to represent this immediate consciousness of Principles conceptively, ideally and verbally.

The earliest Egyptians held the Thing-in-itself to be fully knowable. The Babylonians are represented as having found it to be unknowable. The Bible says both were wrong, but does it explain why? The modern syllogizer says both cannot possibly be wrong—the Thing-in-itself must either be knowable or unknowable.

Original Tao-ism, the School of the Way of Living and Thinking, has formulated the possibilities of thought and language, to make Natural Causation, as it is in itself, known by the Yh-king diagrams; but who understands these diagrams well enough to apply them practically and beneficially in the Way of Thinking and Speaking? The Han-lin College—the modern Chinese religio-political school—it seems, has vainly tried to so apply them.

The references to old-time faith and learning, and the assistance of old-time Art, are made part of this effort only because they furnish the best available means of supplying the deficiencies of our analytic language, and because they lead us back to its origin, which had its root in the original Causes of civilized life.

It is not any part of the purpose in or between these lines to destroy or belittle the historic work of archaeology or of any other modern study, nor to expound mythology to the disparagement of theology.

Save in as far as it be necessary to remove the obstacles to entering into the active causes of the present social and political derangement, and upon the possibilities of betterment, there is no desire to destroy any existing thing, but only an aim to restore the natural working order of the mind, by analytic language deranged and carried off its base.

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An Egyptian idea of the knowability of the Thing-in-itself. By analyzing the inner workings of self-consciousness in its connection with both universal and special consciousness, the mind analyzes the inner workings of nature and makes the Thing-in-itself knowable.

Three ingot vessels or mothers of consciousness of the Maut or Mut type are shown in the lower part of the picture, supporting the Pyramid, the Fish, and the Upright URAEUS or Basilisk, as three symbols of conceptive consciousness, out of Living Consciousness evolved. The Upright Uraeus is the one of immediate interest to us here. The other two symbols simply represent the faculties of Thought which assist its work. The Fish represents that which is individual in the consciousness of Feelings, as elevated by the powers of organic language above its own elementary level. The pyramid symbolizes the alphabetical representation of the fourfold features and threefold phases of Causation. The Upright Uraeus is a glyphic representation of the double-active intellectuality which sustains the Free-agency Determining Power in the human mind. In the composition of this picture, the Uraeus, like its two assistant symbols, still rests upon the original mother consciousness, to show that Thought is not self-sufficient, but holding to the consciousness of its origin. The URAEUS is placed between living flowers and various fruits to show that its consciousness has been naturally evolved by the LIVING-FLOWER RHETORIC and the FRUIT-BEARING POWER of organic language, and having been so evolved it can bring to light the essential workings of its inner life—that is, the Thing-in-itself. The flowers and fruits in this picture take the place of what is usually depicted in Sacerdotal Art as the elementary power to digest special evidences, and the superstructural discipline of Living Reason.

The two sieves, standing on the floor between the ingot-signs of mother-consciousness, are the "leaky vessels," denoting the mind which does not place its workings of thought on the foundations of Common Sense and Native Reason, and which therefore finds the Thing-in-itself unknowable, but which can act as a "sprinkler" to the natural growth of consciousness.

The contents of the foregoing pages may seem extremely difficult to understand, if not abstruse, or at times even devoid of practical value. The subject is a great one and cannot be handled thoroughly in these few introductory remarks. The latter chapters, which will go more and more explicitly into detail, may not fail to make the salient features and phases of the argument intelligible to the normally capacitated mind. The full meaning of such words and phrases as "syllogizing and cypselizing,"—



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The Medusa-head as the center of the Triskele illustrates Thought proceeding without natural discernment, and hence without due knowledge of Fact. Thought thus proceeding never arrives at gisty knowledge, but it causes the confusion of natural intelligence with acquired intellectuality, or of the natural knowing-powers with term-vested knowledge.

A Syllogizing Medusa-head, illustrating the lack of discernment and the consequent confusion of natural intelligence with acquired intellectuality, appears here as the center of a Triskele, the three-legged symbol of the logic of excluded middle. The legs are shown to run between the naturally grown grains of truth, without ever coming in touch with them. The peculiarity of this design is that the Triskele is set into a circular space, which again is set into a square. This arrangement indicates that the systematic work of thought is considered the core of social life, and of paramount importance, or at least is made to appear so by the Medusa-head-intellectuality.

Sacerdotal Art usually represents the systematic work of thought by a square, and subservient to the organizing work of thought, which it represents by a circle, intimating cyclic procedures, in order to show the superiority and just preponderance of the organizing work over the systematizing work. However, the systematizing work has rights, and its reason, when it should predominate over the organizing work. Our race comes from systematizers, if the Bible tells the Truth about Cain.

This design is much like the reverse side of the coin of Consul Lentulus, a man of system, friend and supporter of Pompey, who retired to Trinacri after the battle of Pharsalus. The front side of the Lentulus coin shows Zeus with eagle in right hand, to protect existing law, and thunderbolt in left to destroy the enemies of Pompey, especially Caesar, by making the Gist of Fact known to the world.

“categorical or purposive procedures of thought,”—thinking consciousness and living consciousness,—“the thinking-faculties and the knowing-powers”,—“relative and vital truth”,—“speaking thought and spoken thought”,—“systematizing and organizing”,—“sense or reason”;—“fatal or inimical relationship and social relationship”, etc, etc;—cannot be quickly explained; they lie too far outside of the realm of the present intellectual development. All these different aspects and conceptions of Fact will become clear to the normal and non-prejudiced mind when the analysis of the workings of human consciousness is presented in full detail, fully illustrated by vestiges of ancient art. The mind which cannot then bring itself to understand the subject is simply not qualified to join an organized movement for the improvement of modern education—for the elevation of character—for the establishment of social conditions which make for the welfare of all to the detriment of none by overcoming the undue limitation of modern knowledge and the fatal relativity of recognized truth, and by preventing the needed spirit of emulation from extending itself into deadly strife.

For the present, it is but necessary for the reader to keep his mind free to form final conclusions; it is but necessary for him to avoid affirming or denying the truth of any God-consciousness or any God-ideas, as well as the possibility or impossibility of knowing Natural Causation. Each mind must eventually come to answer the questions as to that which is essential in Fact for itself;—no answers should be instructed into it;—and as the self-conscious mind answers essential questions in one way or another, so must it judge its own capacity for membership in an organization which aims at the establishment of peaceful conditions and social relationship in modern civilization.



56

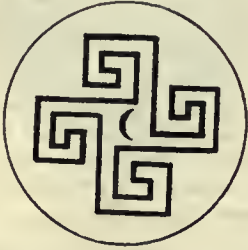
An ancient Christian Gammadion from a sepulchral stone at Meigle, Perthshire, Scotland, illustrates the dogmatic procedures of thought, which hold to fundamental principles, but fail to rise to Free-agency character height.

This design appears in the center of a long stone between four Mythical Animals, elsewhere shown.

The Gammadion, or so-called Fyifot, illustrates the manner of thinking in accordance with Fundamental Principles, which here has been called the Logic of the Sewer, or “cypselizing,” and which underlies that process of elucidating the inner workings of nature, with which the Thing-in-itself stands connected.

If it cannot eventually come to see its way clear to such establishment of social conditions, then it must consider itself disqualified for the purposes of higher organization; but it need not on that account discredit itself, nor feel prompted to counteract the efforts of others to proceed in ways where it cannot go. It should seek its own value in its own special and peaceful endeavors and it should hold itself free and ready to profit by the efforts of others.

For the present it is but necessary to accept as true the assertion that there is an organizing power active in the process of existence,



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A Kretan Gammadion made out of ornamental meander motifs, with the "Sign of the Crescent" as a focalizing center, illustrates the labyrinthine influence which the syllogistic or three legged way of thinking exerts upon fundamental consciousness, when the free-agency self-consciousness does not act as a determining power of mind.



58

A Triskele from Mycenae, formed by the interweaving of three S diagrams, denotes the three lateral procedures of thought which presumably follow the main strands of causation. These strands are embodied in the Chinese idea of Height, Depth, Extent, and in our ideas of moral foundation, business activity and social endeavor.



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A Triskele of the headless type from an ancient coin representative of alphabetically formulated systems of thought. De Witte and Lenormant. "Ceramographie."

The Ancient Coins often represent the means-developing system on one side, and the organizing endeavor of society on the other.

The three legs, mechanically joined, illustrate the work of systematizing thought, which proceeds syllogistically to manufacture ready-made ideas regarding moral, business and social data, and to connect these ideas categorically in a lifeless, artificial way. The Triskele is headless, because this sort of mental work requires no naturally thinking head, it proceeds mechanically, according to three-legged systems.

which produces organic individualities, organic forms of animal life, out of non-organic substance, and that the elevation of human life over animal life has been brought about by gift of language and by the consequent evolution of the human intellect out of mere animal intelligence. The power which produced or created organic life in nature also produced or created the tendencies and capacities of language in mankind.

No man should hesitate to express his opinion on the subject here introduced. The unrestricted exchange of honest opinions, pro and con, is necessary to awaken that consciousness of TRUTH in the human mind

60



A GAMMAD'ION FROM ANCIENT INDIA, which represents the Four Fundamental Principles of Creative Procedure in form of a circling cross, to the arms of which the intellectual tool symbols are attached, in order to indicate the necessity that the systematizing tool-development must attach itself to the organizing work.

61



AN INVERTED TRISKELE WITH TAI-KIH SYMBOLS, ornamenting an ancient sword taken from the lake-dwellings near Neuchatel, Switzerland. The design seemingly illustrates the possibility of intellectually dealing with the three phases of causation by introspection, without considering fundamental principles in causation.

The ancient nations who made their living by fighting, as for instance did the Romans, never looked deeply enough into fact to consider Fundamental Principles in the process of existence, to which Religious Thought usually aims to hold the mind. They substituted some idea of the Triad for the more thorough religious conception of tri-unity, and they ignored the fact that existence is a Process. They considered only the Three Phases of Causation which were in daily evidence, and which are more easily representable by analytic thought and language than are Fundamental Principles. This inverted Triskele, in fact, not only partakes of the Triad character, but it approaches that of the Japanese Tai-ko.

The tadpole-symbols of the Chinese Tai-kih in this design are intended to draw the attention of thought to its origin from germ-development of dual powers. The whole design indicates some influence of East-Asiatic learning on the prevailing ideas in Western civilization concerning the original causes of life.

which can make known the creative powers in nature's activity. It is necessary to arouse into activity that Genius of mind which can advance in the way of evolution and which can keep pace with the changeful requirements of the times. There should be no fear of developing too much Light in the public mind. Rational knowledge, which connects itself with cause and consequence, is not to be feared. The disturb-



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AN INVERTED TRISKELE, illustrating the procedures of thought, dealing with the Three Phases of Natural Causation, without considering Fundamental Principles, and yet presumably acting the part of successful civilizing agent.

Three ornamental S-signs, indicating usually "Intellectual procedures", are so placed as to denote the Triskele character, and the Idea of dealing self-consciously with the moral, business and political requirements, which engrossed the attention of old-time thinkers. These designs date back to a time when ornaments were used for educational purposes, as letters are now being used. Every ornament had its MOTIVE and significance. The ornaments here used connect themselves in regular order with more explicit designs, which former ages used to elucidate the influence of Thought and Language working in devious ways upon the Free-agency Powers.



63

A TRISKELE WITH DISJOINTED LEGS, depicting that abstract way of thinking which is illustrated in Numbers, the fourth book of the Pentateuch.

This Triskele illustrates that abstract way of syllogizing which prepares certain intellectual tools of the fourth order of abstractions for the use of the Free-agency mind. It consists of three disjointed legs, circling about a central point and between the straw-or grain-heads, out of which the grains (of truth) have been threshed. The motive underlying this design is to depict syllogistic, inductive or deductive analogy, which serves in naming, measuring, qualifying and classifying phaenomenal observations and in forming general and particular conceptions of nature's phaenomenal activity by means of categorical terminology. This way of syllogizing makes the outer interaction of things known by means of terms.

ances in the welfare of great civilizations arise from the self-assertion of that abstract knowledge which is instructed into the mind and which has no natural footing in Sense or Reason, but which, in reality, is only a pretense of knowledge—a delusion of the natural knowing-powers, which perverts the self-conscious doing-powers. Only minds, by prejudices possessed, object to the “lifting of the veil”. Such ideas as “The joys of life are lost forever to eyes that read its deep” are ill-conceived. The rightful Joy of Living, in ages of delusion, arises in devotion to TRUTH,—in correcting errors,—in righting wrongs.

The phase “lifting the veil” must not be understood to include any attempt at exposing the very Reasons why certain great movements are being set on foot in our civilization. Such exposition might be construed to imply some disparagement of men in power. In order to correct Errors and to right Wrongs, it is not necessary to disparage any interests or anybody.

The expression “lifting the veil” is here used in its old-time meaning, that is, giving the public mind an insight into the imperceptible causes which control the world-process—the processes of life, of thought and language and of civilization. This elucidation is attempted only for the purpose of dispelling popular delusions of all kinds, of laying on the shelf all delusive “ologies” and demoralizing “isms”, so as to put an end to all blind speculation, all guessing and theorizing about Natural causation, about unnatural and foreign Gods and devils, about

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A TRISKELE, illustrating the most abstract procedures of analytic thought which, by analysing its own consciousness, serves to prepare Intellectual Tools of secondary value, such as pure mathematics, arithmetic, algebra, grammatical rules, etc. The deuteronominal procedures of analytic thought, described in the fifth book of the Pentateuch, approach those now known as the Logic of the Excluded Middle—the Process of thought which excludes self-consciousness.

This Triskele shows three disconnected legs without any focalizing center. In order to depict the most abstract manner of syllogizing, which ignores all consciousness of causation and serves only to prepare special Intellectual tools of the fifth order of abstractions for the use of the Free-agency mind. This order of abstractions is considered by modern scholars to be the most concrete of Intellectual work, while in fact it is the most abstract, that is, the farthest removed from a full and fair conceptive representation of nature's activity—of the world-process.

imaginary sources of good and evil, etc., and above all things, to bring to an end the now fashionable way of thinking and of forming opinions without knowledge of fundamental facts.

The world-process is the su mand substance of all Fact; if its workings were thoroughly understood, then the devious ways of thinking error would correct themselves and government by irrational opinions would speedily fall into popular disfavor.

If the causes of life and of its evolution were thoroughly known, then fixed ideas of Right and Wrong or of Good and Evil could not retain their fatal life-controlling hold on the public mind.

As the veil of Isis may have been lifted in these introductory chapters, and as it may be entirely withdrawn in the coming volumes, the thinking public should freely discuss the gist of the subject, point by point, in order to separate the metal from the dross in the facts and fictions presented, as also in the alleged shortcomings in the learning of this age. The sovereign mind needs powers of discernment, which only a constant friction of opinions can evolve. The lifting of both the phaenomenal and the verbal veils which now hide the original causes of human evolution, cannot but produce wholesome effects in an age when delusions pervert and destroy the natural integrity of the Free-agency character.

Delusion is the life we live,

And knowledge death—Oh, wherefore, then,

To sight the coming evils give,

And lift the vail of Fate, to men?

This is Schiller's version, according to Bulwer Lytton's translation, of the wail of Cassandra, who foresaw the coming destruction of Troy—who saw that popular delusions, produced by "hollow talk", ruled civilizations in accordance with fatally fixed systems and who despaired of



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The symbol of that logic which recognizes the consciousness of Creative Principles arising evangelically out of the powers of life, and in man's living self-consciousness.

This ancient American Gammadion consists of a large circle, to the periphery of which four small circles are attached. The larger circle is divided into four sectional fields to represent the four fundamental principles in their counter-procedures of life and death. The consciousness of these principles arises evangelically out of the focus of Living Individuality, here denoted by a small central circle. The curved forms of the four fields suggest the idea of cyclic procedures.

The four outer circles show these principles as represented apostolically and independent of each other by analytic thought and language.

From Kingsbury's Ancient Mexico, in which it is called a hieroglyphic.

correcting the systems by exposing the errors. Is it necessary to so despair? Must knowledge always be delusive and fatally erring? Must delusions always rule civilization, all because hollow and egotistical minds engage in a war of words, creating dissension within and enmity without, all for the sake of sustaining irrational opinions, prejudices and privileges? Can Sense and Reason never prevail in civilization? Can social organizations never be established on Living Principles? Must deadly system ever over-ride the civic rights of individuals and destroy or unduly pervert the Free-agency doing-power?

An organization, which will make prejudicial opinions subservient to Sense and Reason in the public mind, is much needed in modern civilization. Sense and Reason naturally connect themselves with or-



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An ancient American pictogram, illustrating the character of categorical consciousness by a bird of prey, lodged in a civilized housing.

Quantinchan: the home of the (Intellectual) Eagle or discursive thinking power, which sees the Process of existence and affairs from out of the categorical pigeon-hole, representative of fixed conceptive states of consciousness regarding Right and Wrong, Good and Evil. The categories are ideas and opinions manufactured out of Living Consciousness in the syllogistic and artificial ways of thinking; they are intellectual by-ways in which single-active thought proceeds to formulate fixed ideas and opinions. They are still the only ways in which our modern institutions of learning instruct the youthful mind.

No other logic than the syllogism is known to modern learning; the Way in which the causes of evolution proceed being now unknown, it is impossible to align the procedures of thought to the Way of Life and Living Principles. No institution of modern learning trains the youthful mind to reason from cause to consequence, yet the ability to reason from cause to consequence is indispensable to the welfare of civilization. It, and it alone, enables the mind to use means to ends in reasonable ways, so as to harmonize the development of system with the requirements of the organic growth of society.

Quantinchan pictographically represents that training of mind which causes thought to meander syllogistically and discursively about the fragmentary and one-sided conceptions of Fact in pursuit of special interests, and which results in the formation of fixed opinions and Term-knowledge, conducive to that growing party-strife which ends in internecine death-struggle.

Modern learning, in its way of educating the mind, leads thought discursively, through the byways which antiquity condemned, into categorical states of consciousness and Term-knowledge—into one-sided and fixed opinions of Good and Evil, away from the Living Consciousness of Natural Causation.

Ideograms, similar to that of Quantinchan, are frequently found in the ancient art of Asia.

ganizing procedures in nature and with the principles of life which determine fitness of survival. If the civilized mind, in establishing systems, moral, legal, commercial or financial, deviates from the Living Principles, then it destroys the individual and national fitness of survival. The institutions of civilization cannot retain their peaceful character when they are founded on violations of Sense and Reason or on unnatural, learnedly acquired ignorance of Fact. The modern methods of education are deficient in rationally developing the faculties of Sense and Reason, and nothing rational is done toward building up public character, or even the character of public leadership. Therefore, an organization of rightminded men is much needed. Men who can and will lay aside their prejudices, who can and will enter sensibly and reasonably, in peaceful ways, as peacemakers, between the great party organizations, not only of wealth and labor, but also of over-enthusiastic dreamers and discontented or over-ambitious reformers, such men should club together to bring about improved social conditions by placing better Lights than the present confusion of ideas furnishes, before the public mind, and they should labor in the old-time-approved, but now



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A double bust of Isis, representing the union of natural animal intelligence with human intellect in man's mind.

The cow in Egyptian art personifies the living and feeling consciousness which produces, nourishes and sustains the thinking consciousness and its intellectual development. The cow's head, facing the back of the bust of Isis and forming a unit with the Isis face, represents the animal intelligence in human nature in its connection with the thinking intellect.

The cow-glyph connects itself with the bull-glyph. It is its counterpart and represents in part the original civilizing purpose, arising in the gregarious nature of primitive man. This purpose, in the above bust, appears in the semi-dormant condition of the cow's head, while the Isis face appears expressive of intellectual labor-pains in giving birth to ideas of Living Truth to sustain and regenerate the Egyptian cult. The little horn on the cow-head represents the natural growth of the civilizing instinct, by the original and natural growth of language evolved. The flower-growth over the human face of Isis, represents the metamorphosis of the glyphic Type of language into the living-flower Type, and the corresponding Type of intellect.

forgotten ways, for the elevation of public character. In order to successfully set on foot such an organization, it is not well to be too explicit in setting forth the very REASON of the movement. To be too explicit in giving detailed elucidation to that which is essential in the movement would be as much of an error as not to be explicit enough in matters of detail which surround the reason. The details of the need for such an organization should be furnished, but the elucidation of its centralizing motive cannot be furnished without disparagement to self-sufficient social factors. The motives of the programmers, who are now entering civilization as controlling powers, must not be too closely analysed. The study of detail should be sufficient to awaken the thoughtful mind to its self-consciousness of the Reason which causes modern civiliza-



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Isis personifies the mother-consciousness of the living and organizing intellect, in its up and down procedures of evolution and involution; she is a counterpart of Osiris, who personifies the other half of the organizing intellect. The Osiris family mythically personifies the organizing tendencies and capacities of the human mind, which convert the fatal relationship of primitive man into the social relationship of truly civilized mankind.

The mother-and-child-idea, so often used in mythology and theology, was intended to serve the purpose of drawing the attention of the Free-agency mind to the fact that the feeling consciousness is the mother of the thinking consciousness and that intellectual development must never detach itself from the consciousness of feelings, that it must never become self-sufficient and unmindful of feelings, for feelings make known the very requirements of life in an immediate way, and self-sufficient thought and the over-developed intellect are but too apt to do violence to human feelings and become tyrants in civilization.

Human nature has its foundation in animal nature; this foundation the intellect must respect; it is the natural backing of the intellect which cannot be dispensed with. When the intellect vests its judgments in terms of fixed and often contradictory meanings only, then it cannot do justice to its natural backing. The self-sufficient intellect always imposes hardships upon feelings; it ignores the fundamental requirements of life and becomes a destroyer of civilization, now as ever.

tions to proceed as they do. If the mind cannot bring itself to realize and comprehend this REASON, then it is not fit to become a factor in an organization which labors to furnish true Lights of cause and consequence. It is written that men do not cast pearls before swine. The self-conscious Free-agency mind must bring itself to know Living Reason out of the resources of its own activity.

The mother-idea, in ancient art and religious faith, appears here in one of its phases, personified as Isis. It stands connected with the Idea of the Egyptian Muth, the original mother-consciousness of the thinking-powers. Myth-ology deals with the evolution of the thinking-powers out of Living Consciousness and with reasons why and methods how the human intellect is evolved out of the fundamental or primitive knowing-powers. Mythology is not a mere history of evolution; it is a pictographic representation of the imperceptible causes of evolution. Ancient art, by brush and pen, makes the elucidation of these imperceptible causes the one object of all its endeavors. Human nature, having Intellectual powers, differs from animal nature which has none. The intellect is evolved by certain ways and means of thought and language, out of man's animal nature.

Isis, the "feelingful" mother in intellectual evolution, appears here seated on her throne, holding the Horos-child on her lap, in the customary way in which ancient art everywhere represented this subject. Her head-dress consists of a mythical bird, representative of intellectuality. The bird cranes its neck, Uraeus-like, to indicate the upright, living and organizing intellect.

The sphere between horns, usually called moon by archaeologists, represents the sum and substance of Fact, that is, the knowability of the world-process. The horns by the side of the sphere represent the lateral, ideal development which single-active analytic thought produces in the mind.

Horns on the heads of gods or goddesses are of various kinds, depicting various phases of intellectual development. They represent natural branch-development of the intellect at times, as well as unnatural over-development of analytic thought and language. Horns decorate the heads of gods as well as of devilish personifications. They usually represent the extravagances of judgment, which one-sided and self-sufficient thought, by ignoring the consciousness of feelings, produces in the human mind. All positive ideas of right or wrong, of good or evil, vested in Terms, partake of the character which the horns of dilemma typify. The horns on the head of Isis, so often seen, do not represent that extravagant over-development of the intellect; they represent a moderate development of one-sided opinions, such as can still be brought under the control of the self-consciously living Free-agency will.

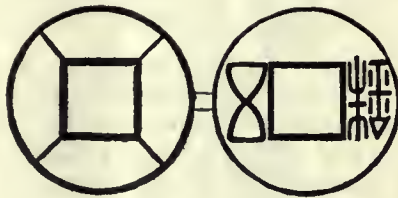
The horns of opinion, as well as the horns of dilemma, are fragments of the Lemniscatic Coil, by which ancient art represented the natural workings of the double-active self-consciousness in the intellect. In the Lemniscatic Coil, this double-active self-consciousness is depicted as representative of simultaneous selection and rejection, binding in and loosening out something from all opinions for the purpose of sustaining the living TRUTH. TRUTH is not to be found in any opinion; there is only a percentage of it in all opinions, and because of this percentage the work of selection and rejection must be consciously and conscientiously effected by the Free-agency mind. The Isis-glyph personifies that power in the Free-agency mind which can make such selections and rejections (see the Lemniscatic Coil in the head-gear of an ancient American piece of sculpture, shown in the Illustrations to the "God Sham, in a later chapter.)

All the religious thoughts of antiquity centered themselves about the imperceptible causes of evolution, arising in self-consciousness, especially in as far as these causes evolve the human intellect by virtue of thought and language. The

WORD; embodying the living self-consciousness, was the original God of antiquity, who evolved the human intellect out of primitive man's animal Intelligence.

This is a "hog-type" of civilization, being an over-industrial type. It is as aggressive in its way as the ancient Roman civilization was in another way, and it is drifting into the establishment of similar privileges, prejudices and class-distinctions. It is founded on similar procedures of acquired rights and duties, and on religious convictions and ideals, which differ more in name and number than in merit or in the practical workings of principle. Our pious and impious thinkers may flatter themselves that the modern Jehovah-ideas serve our industrial civilization to better purpose than did the Jupiter-ideas serve the martial type of civilization in Ancient Rome, yet the fact remains that the two cults are as much alike as are fir and pine-trees. The fruits grown on these trees furnish little food for Sense or Reason, and their cultivation does not produce such conditions as make possible a reign of peace, internal and external. Internal dissension and external warfare must result from persistence in the present movements of civilization. The dispersion of great nations is the result of unreasonable procedures, such as cause men to demand more of civilization than they give to it and to levy tribute, in one way or another, upon the men who labor in its ways.

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A Chinese ideogram, illustrating that Truth which can unify the two realms of human activity, known to the Egyptians as "the two countries," viz., the realm where the human will rules and where Free-agency character is evolved, and the realm where adaptation to environment and business ability are developed,—the world within and the world without.

The cut represents an ancient Chinese ideogram, in the form of a so-called "cash." It, as well as those immediately following, is taken from a work on the coinage of ancient China, entitled "Ch'ien Ting Ch'ien Lu." It represents the simplest and most common of all Chinese ideograms and also the most important. Its important meaning caused it to be made the general form of official coinage. The square within a circle is to Chinese civilization what the cross within a circle was to other civilizations, or what the Pyramids were to ancient Egypt, viz., a cardinal symbol representative of the fundamental requirements to truth-telling. Ancient China, like most great nations of early antiquity, made its coins representative of TRUTH, for as coins serve as units of value in material things and in material exchanges, so serves TRUTH in the representation and exchange of ideas to evolve the character of eternal fairness which makes civilization a success. Money is the means of the systematizer, who labors for material prosperity; TRUTH is the means of the social organizer, who labors for family and social welfare. The hollow square in the ideogram represents the systematic workings of thought, such as mathematics in its widest senses, the exact sciences, financial and legislative systems. The circle of the ideogram represents the

Modern civilization makes the greed for the dollar as much a cause of conflict and war as was the greed of power in Roman days. The greed of wealth grows into the greed for power. When men enjoy wealth-producing privileges for too long a time they begin to contrive means to perpetuate their acquired rights by arbitrary force, to the detriment and undoing of their fellow-constituents. When men are permitted to levy undue tribute upon their fellow-men, then they begin to enslave them and to deprive them of their civic rights and Free-agency heritage. Undue wealth stimulates the growing lust for undue exercise of force. This is a general rule, which has particular exceptions. All industrial Trusts, although great wealth-producing movements, are still particular exceptions to this general rule. The present anti-Trust agitation in our civilization is not founded in Sense or Reason, as we will see when we come to examine the subject in detail. Men of business organize as do the men of labor; they organize states within the state for their special benefit, in order to protect themselves against undue competition and other hardships. It behooves the free-born American citizens, who are not altogether satisfied with the benefits accruing from such organization, to organize themselves for national and international welfare. When a nation is not organized in accordance with Sense and Reason and Living Principles, when it is founded on lifeless dogmas and literally fixed constitutions, unfitted to sustain organic growth, when schools

cyclic procedures of Living Consciousness, which grows from germ into organic development and back into seed-power. The systematic work of thought must ever stand connected with the organizing work of free-agency consciousness and its thoughtful endeavors. When these two workings of consciousness proceed, one apart from or independent of the other, then they cannot result in that truth-telling which serves to make civilization a success. The truth-telling which serves system alone is an abstraction and so is the truth-telling which serves organization alone. Peace and harmony in civilization cannot be secured without systems which make for material prosperity any more than material prosperity alone can insure the lasting welfare of family and state. Hence, both the thoughts of system and the thoughts of organization must find their unification in the one TRUTH, by language embodied.

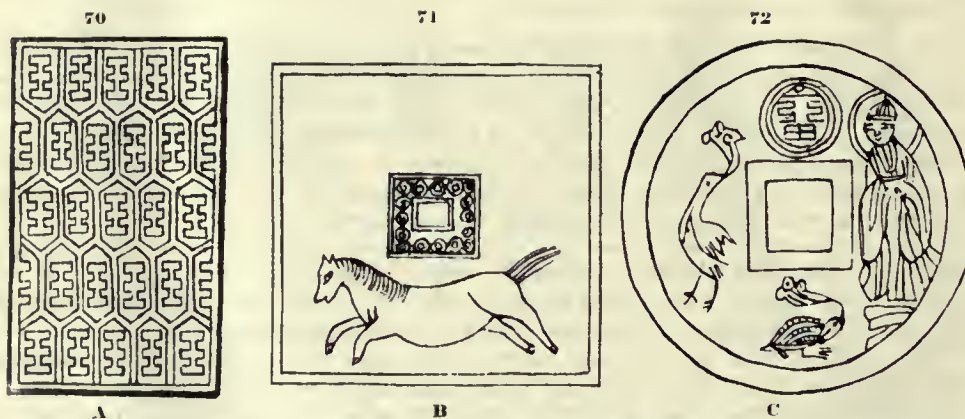
The Jesuits, who have studied the life and spirit of ancient Chinese civilization more thoroughly than have any other archaeologists, have never yet been able, it seems, to realize the meaning of this simple Chinese ideogram. They have labored earnestly for peace and harmony, but so far they have not labored efficiently for material prosperity.

The impressions on ancient coins were designed for the purpose of keeping before the public mind the fundamental requirements to right-thinking, right-speaking, right-doing. The circular form with central square denoted the necessity of unifying the bread-winning system with the organic requirements of family and state—the “Ever-problem,” which no historic mind has been able to solve. The inscription “Wu Chu” is in symbolic characters, apparently denoting only five units of value, such as five cents, but really referring to the necessity of making reasonable use of intellectual tools. The three symbolic characters used for this purpose are the Double-cup, the Thunderbolt and the Arrow.

and churches disseminate errors of thought by way of instruction, when folly, cunning and unscrupulous party pull are rampant in literature, legislation and administration, then there can be no equitable distribution of rights and duties, then the great functionaries of society are constantly confronted with difficulties which force them to organize states within the state for self-protection.

If the State does not fairly protect individuals against the irrational efforts of cranks and schemers of all kinds, then the individual must find ways and means of protecting himself, and this should be done by an organization for the promotion of Light and Right, rather than by party organizations, formed in special interests.

It may be asked: "What is the use of confronting us with such out-of-date subjects and words as "Yang and Yin", "Diapheromena and Sympheromena" etc.? Have we not scientific words and phrases enough in our language to tell the truth about nature's activity and life's requirements?" We have enough for some purposes, but not for the purpose of developing a thorough knowledge of original causes, nor for the purpose of reasoning from cause to consequence. We might substitute the electro-magnetic observations and words describing them for "Yang and Yin", but such substitution would not lead us toward knowledge



Three cuts, representing three ancient Chinese coins, symbolic of certain Types of intellectuality which control civilization for good or evil.

"A" is an oblong-square coin, representing categorical intellectuality and its exact mathematical work; it represents that mentality which aims to do all the civilizing work by exact systems. It denotes a calamitous period of civilization, by the fixed opinions of learnedly enlightened intellects controlled. If our college professors could control the workings of our civilization by their present way of thinking and by their statical ideas, they would leave no room for the exercise of the free-agency will, for natural growth and character-evolution. Their work would then fairly be represented by the statical, non-vital character of the Chinese ideogram.

"B" is a coin of square form, without and within. The inner square is surrounded by a number of small circles, to indicate the predominance of the systematic work of thought, legislative, financial and other systems, over the organic requirements of family and state. It also denotes a calamitous period in Chinese civilization,

of original causes. Where electricity and magnetism have their origin is unknown. The phenomena of electricity have their origin in some universal tendencies and capacities of substance, which the ancient Chinese knew as "Yang and Yin", but the words "Yang" and "Yin" have a much more extended meaning than the phrase "electro-magnetic"; they apply to the entire world-process—to the processes of nature, of life and of thought. The "Yang" tendencies were known to predominate in the *anammata* of the sun and the "Yin" tendencies in the *periphora* of the earth, making use of old-time Greek words, the meaning of which is not now known and not contained in dictionaries. The workings of

the period when industrial activity overdid its good work and destroyed the integrity of the individual and national character. The influence of intellectual development upon social life is represented on this coin as placing material prosperity, wealth, etc., above character, or the value and power of money above the self-consciousness of Right and Reason—above the God-consciousness. Similar ideas appear personified in the Greek Podarkes, in the American Xochitlneco and in Greek and Roman ideograms, produced later. The horse on the coin denotes, as ever, motive characteristics, unbridled in this instance, that is, proceeding without discernment; running wild, as it were. The ancient idea of "swift-footed" refers usually to some advance of industrial development by out-trading, out-financing or over-reaching social constituents or neighboring nations.

The unbridled horse, in this picture, is the counterpart of the "dragon of discernment," shown in coin 77. The one proceeds with, the other without reasonable discernment. The subject of discernment is elucidated in the Chinese idea of the scales of self-consciousness, which make for the "eternal fairness," in adjusting the duties of bread-winning system to the needs of social organization.

"C" represents the general type of circular coin with square hole in centre. All considerations of fact, which ignore the necessary union between system and organization, are abstract and one-sided. Such one-sided considerations of either system or organization belong in the category of "hollow talk," and are represented by the hollow square in the center of the coin. From the Chinese point of view, all categorical considerations of virtue, justice, honesty, etc., are "hollow talk," for they ignore the Living Principles to which both bread-winning system and peaceful organization must hold. Truth, to the Chinese mind, is a matter of adjustment and adjudication in the scales of characterful self-consciousness, and never an idea, categorically or otherwise fixed. The figure in the picture represents some personification of the self-conscious free-agency power (Ti). The turtle represents that Living Consciousness which is the foundation of the intellect, making that which is universal and individual in life the foundation of knowing and doing. The stork represents that ideality which connects the workings of the thinking consciousness with the workings of the Living Consciousness, so as to produce ideas having fitness of survival. Thus, the turtle and stork are really representative of the mentality which we might call, after the manner of antiquity, evangelic and apostolic, that is, the mentality holding fast to creative principles and the mentality adapting itself to the environment but adhering to and aiding the inner, original consciousness. The flowery growths issuing from the mouth of the turtle and the bill of the stork represent the intellectual development which the "living-flower-language", used after the manner of the Tao, produces in the within and the without of the human mind.

This coin denotes a period of domestic peace and prosperity. The work of system is shown in a minor circle in the upper part of the coin, as being subservient and means-providing only to the rule of Right and Reason, such as the fully-evolved Free-agency power of Ti establishes.

the solar *anammata* and of the terrestrial *periphora* must be understood before we can come to know any causes of nature's activity, as it is in itself. To make these workings known requires an elucidation of the elementary activity of substance, which all nature has in common and



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A Chinese coin, representing the apostolic branch—development in its connection with the evangelic unfolding of consciousness.

The special faculties of perception, eye, ear, nose, etc., are a special branch-development of living consciousness which may be called apostolic. The extension of the special powers of perception, by means of thought and language represented and extended into ideal knowledge of phenomena, constitutes the truly apostolic workings of consciousness as long as these workings do not disconnect themselves from the fundamental consciousness of creative principles,—from the consciousness of original causation.



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A Chinese Coin, illustrating the evangelic unfolding of self-consciousness, in accordance with creative principles, and hence also in accordance with the Tao which follows these principles.

Evangelic is that consciousness which emanates directly from organic self-consciousness and which, by thought and language, elucidates the creative principles of procedure, the principles of life and death, the "crucial point," the "anodos" and "kathodos," etc. The evangelic workings of consciousness produce the knowledge of the fact that all life originates in fundamental adjustment of elementary counter-forces and that it proceeds from germ-life into organic life and back into germ-life: the germ

which enters into every act of life, mind and thought. The elementary workings of the sun and earth are laterals to the workings of life. The process of inanimate nature is the foundation of the process of life. Life cannot be known, as it is in itself, unless its fundamental workings be known. It is not only impossible to know life as it should be known, but it is also impossible to know any causes of non-vital phaenomena, if nature's elementary activity be not understood. Modern science talks much of causes, but whenever it speaks of causes it only refers to conditional aspects of causation, but not to fundamental motivity nor to the determining character of causation.

To illustrate: Modern thinkers attempt to explain the causes of tidal movements in two or three different ways. The explanations which have been given are irrational hypotheses and theories, which belie the facts. The so-called law of gravitation, when applied to tides, is misapplied; the waters of the earth do not gravitate toward the moon. Gravitation is not a cause in itself, it is only a phaenomenal condition. Causes, as science conceives them, do not exist in the process of nature. The observable phaenomena of gravitation are manifestations of universal tendencies. The "Yin" tendencies or *periphora* of the earth manifest

must die that the organism may live; the organism must re-produce the germ. The WORD must die that the world may live. The self-consciously spoken cardinals and radicals of the fundamental knowing-power are the germ to that intellectual development which proceeds organically, by special and analytic development, to produce knowledge by analytic language represented. The analytic use of language makes possible the organic development of civilization. Organic societies grow, like all things in life, at the expense of fundamental self-conscious knowing- and doing-powers, into branch-development and toward decay and death. The regeneration of social and national life requires the restoration of the fundamental knowing-and doing-powers to their original virtues.

These are among the leading ideas embodied in the Chinese Tao and from it carried into the religious development of theages. The god-ideas, which gave form to religious faith and national fate, originally were emanations from the self-conscious Genius of Creation, active in the human mind; they originated in the Tao; they metamorphosed into fixtures of analytic language and eventually came to be engrafted by language upon living consciousness. They became intellectual reflections which, in a measure, represented and misrepresented the Living Power; they grew from this Power and they came to parasitically infest it, because of perversion of the intellect.

The self-sufficient thinker of modern times may ask: "What is the use of going back into bygone ideas of remote antiquity? Are we not further advanced and doing better by our way of thinking than antiquity ever did?"

Historic nations have occasionally done well for a short while; intellectual advancement has served some nations to good purpose, but at the expense of others. Civilization, during all historic ages and at present, moves along "the calamitous way" to untimely destruction. Peace and Reason reign rarely; arbitrary force, tyrannically exercised, dominates usually. No rule of reason can be established if the public mind be not brought to reason sure-footedly from cause to consequence. While learning makes opinions standards of truth, virtue and justice and the foundation of the law, civilization must proceed over the "calamitous way." Only the elucidation of original causes can enable thought to reason from cause to consequence. Knowledge

themselves in the phaenomena of gravitation. The tides are produced, not by the "Yin" tendencies or *perphora* alone, but also by the solar *anammata*, as becomes evident by the spring-tides and neap tides, when the solar *anammata* changes the powers of the *periphora*. In fact, all planetary motion is the result of interaction between the solar *anammata* and planetary *periphora*; the propelling forces are all electro-magnetic, in an imperceptible but knowable way.

Antiquity understood the interaction of *periphora* and *anammata*, and upon this understanding it very properly based its knowledge of Natural Causation. If learning cannot make clear to itself the very origin of the planetary systems, then it cannot elucidate any causes of the observable phaenomena anywhere on earth or in the sky.

It is quite important to know Natural Causation, not only in the procedures of life but also in those of death. When the original causes of the electro-magnetic phaenomena become known, the world may be able to obtain light and power from unexpected sources.

If the causes of human elevation above the animal kingdom were thoroughly understood, then irrational, term-vested opinions could not rule civilized life with an iron hand. The origin of language is the origin of humanity and of civilization.

of original causation modern thought cannot impart or awaken. Historic thought has never been able to make it public property.

The need of original lights has caused all historic nations and races to look religiously backward to the original causes which evolved the civilizing instinct and which made civilization possible. These original causes appear personified in the ideograms and God-ideas of antiquity. The resurrection of their original meaning will enable the mind to regain its lost ability of proceeding sure-footedly in the way of reason, of life, of evolution, from cause to consequence; it will enable the mind to foresee calamities; to avoid doing that which destroys the free-agency powers of right-thinking and right-doing, and to determine upon doing that which sustains and promotes organic harmony and social growth. The religious tendencies of mind which characterize historic nations and races all aim at the revival of the consciousness of original causation. That consciousness must be respectfully considered; it gives the mind its power to think from cause to consequence in natural ways, that is, the power without which free-agency conduct cannot be made a success, and without which civilization cannot long exist. The Chinese and the Japanese express this reverence for the original causes of their intellectual evolution by what we are taught to know as "ancestor-worship." The Jews express their same respect for the same causes by their ideas of Abraham, Isaac and Jacob and the laws of Moses and the prophets. Historic Hebrew writers say Christ was crucified because he attempted to modify the faith in their patriarchs, and for attempting to introduce legislative novelties into the Hebrew decalogue. The nations of antiquity lived in the fear of being legislated to death. In our civilization, the law-making fad is corrupting the sense, reason and free-agency integrity of the public mind. Our opinionated thinkers aim to legislate evil out of existence and they do the verything which promotes the growth of evil; they do this because they cannot reason from cause to consequence, and they cannot reason from cause to consequence because they have no understanding of original causation. These facts will be made clear in later chapters.

China and the great cults of antiquity have mythologically depicted these original causes, active in their past experiences, of healthful growth and calamitous decay, and the study of their mythology will impart valuable knowledge to us.

The power of the mind to embody its Living Consciousness fully and fairly in sound-and-sign-language and thereby communicate its modifications of consciousness from one individual to another, made it possible to bring about harmonious agreement and interaction between man and man, and thus lay the foundation to organic structures and social evolution beyond the narrow limits of family life.



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A Japanese idea of the Chinese Kua, which formulates the workings of original causation and of the development of human self-consciousness.

The Kua is a formula for the guidance of thought in reasoning from cause to consequence; it represents the evangelic unfolding of Living Consciousness as evolved by virtue of the "living-flower language" of ancient China. It formulates the natural workings of thought in accordance with creative principles, arising in the promptings of the Original or so-called First Causes, in the "three processes," the processes of life, thought and civilization.

The trigrams in the Pa-Kua, or eight symbols, represent the compound of living and organic self-consciousness, dissolved into three constituent factors. These factors we may approximately describe in our analytic language as systematizing sense, as organizing reason and as determining self-consciousness.

The eight trigrams have been rendered in our language as:

Ch'ien (Legge's Khien).

K'an (Legge's Khan).

Ken

Chen

Sun

Li

Kun (Legge's Khwan)

Tui

Any hint at the meanings of these trigrams by means of analytic thought and terms is almost idle; hints cannot convey any full and fair ideas of the subject. They might, however, aid the mind in making distinctions between the strange-sounding Chinese designations, and thus enable thought to take a primary hold of this most important subject to mental development. For the purpose of taking this hold, but for this purpose only, we may define Ch'ien as representing the fully evolved Free-agency self-consciousness and determining power in control of the three processes, those of life, thought and civilization; the original consciousness of the law of life having been fully transplanted into the powers of the lawful Intellect by means of organic language. Chien, then, refers to the period when the fully evolved intellectual powers controlled life and civilization.

The Genius of life, who enabled primitive man to embody Living Consciousness in words and signs, is, however, a very different Genius from the Genius of thought, who embodies nothing but Thinking Consciousness in words. ** * * * The thinking consciousness may and may not be true to the living consciousness. It never is so true, if the Thinking Ego cannot get out of

K'han may be said to represent Thought, active in the care of feelings, Ken, that period of mental development by which Spoken Thought elevated human feelings, evolving the civilizing instinct, Chen, the dawn of independent ideality, Sun, the preponderating influence of discursive thought upon life, mind and civilization, Li, the glow of self-consciousness expending its virtues in the double way to develop intellectual tools, for both the inner and outer requirements of life, in order to throw light into the "two worlds," the one within and the one without. Kun may be said to denote that stage of ideality when Thought can analytically represent all features and phases of existence by detailed ideas, but no longer self-consciously.

The Ch'ien trigram may be said to formulate the Heavenly Way of thinking, the Genius of the Free-agency intellect, Ti, proceeding in the thinking process as does the Genius of Creation in the process of life. Ti organizes family and national life in accordance with Living Principles.

The Kun trigram may be said to formulate the earthly way of thinking, which dissolves the world-process or fact of human existence by mental analysis into special aspects or conceptions—analytic fragments of thought and language. In the extremes of this way of thinking originate the errors of judgment and determination which bring evil into social life and impose suffering upon mankind.

The mixture of the heavenly and the earthly ways of thinking in its changeful influence upon mentality, produces the various types of intellectuality out of the original constituents of Living Consciousness,—out of the alloy of Sense, Reason and Self-conscious Determining Power. The natural modifications of this alloy appear in the Pa-kua diagrams as running through a cycle of development. Sense, Reason and Self-consciousness exist always in some changeful kind of alloy as three factors in the world-process, made active and passive, predominant and subservient, by the Genius of Thought and its determining power, Ti. The WAY of thinking, Tao, is only a phrase denoting the activity in the existing powers and faculties of mind, while adhering to creative principles of procedure.

From the Chinese point of view, all facts are regular or irregular modifications in the world-process, and consist in the within and the without by the side of a middle-power. Fact, to the Chinese mind, is a thing of constant change in natural causation, and never a fixture. Causation refers to both inner motivity and outer interaction and to both as being more or less subject to central determination.

Any detailed statement of fact, from the Chinese point of view, is only a hint at something that exists beyond and which is never fully and fairly representative of that existence. Talk of right or wrong, of good or evil, which does not weigh the value of words according to "eternal fairness" in the "scales of self-consciousness" and which does not connect the work of social organization fairly with the work of bread-winning system, is hollow; it is an evidence of the Earthly Way of thinking, (Kun) without any self-conscious guiding-thread; it is an agitation of the Intellectual atmosphere, it is wind, it is the S'un-type of mentality becoming wayward, self-sufficient, going into theories, ologies and isms to unreasonably experiment in the affairs of man.

its own workshop into the workshop of nature. As long as learning deals only with phaenomena and conditions and as long as it cannot get at the very causes of phaenomena and conditions, so long will it disseminate nothing but relative makeshifts of truth throughout the public mind and so long will humanity remain, to a great extent, at least in its thinking ranks only relatively truthful, judiciously honest and discreetly virtuous, but not actually so.



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THE RAPE OF HELEN, a story by which Greek antiquity aimed to illustrate the struggle for the monopoly of the opinion-making business, and the influence of intellectual bias upon social development, one phase of which is depicted in the Greater Iliad.

Helen, like our Alma Mater, is a personification of acquired intellectuality; she functionates as the foster-mother of that enlightenment which consists of acquired knowledge, either mythological (theological) or scientific—dogmatic or empirical—and in doing this she represents the leading schools of thought, such as, for instance, the University or the Theological College. The phrase "Rape of Helen", in mythical parlance, is intended to convey the idea that certain "great interests", financial, political, hierarchal, etc., in aggressive ways seize upon the educational business, so as to make the public mind submissive to this or that regime. Sometimes the Hierarchy or Church, sometimes the great financial or industrial interests seek to monopolize the educational work and the opinion-making business to suit their special and party interests.

In the above picture, Helen is shown as being abducted by Theseus and Pirithous in the alleged cause of re-awakened Native Reason and Common Sense in civilization. Theseus personifies Native Reason, as saviour and re-organizer of degenerating society, and Pirithous personifies the sense-endavors which hold to the original civilizing purpose. This Rape of Helen, then, is a very different story from that which connects her with Paris, son of Priamos, who abducted Helen in the cause of financial and industrial system, and its fortified prejudices and privileges.

The original sin, according to Bible-writ, is to think and make laws for the government of mankind, without thorough knowledge of Fact and life's requirements. Before the mind can come to think aright, it must know how to get at the inner workings of nature. Theologians, versed in modernized Bible-knowledge, may doubt this assertion; they probably will; they have theories of their own regarding original sin, and they do not count the propagation and dissemination of errors of thought among the active causes of evil and human suffering.

The *Iliad* is presumably that to the Zeus cult, which the Bible is to the Christian cult, that is, some kind of a text-book of orthodox ideas—of ideas true to the reigning God-consciousness in this or that age and civilization.

Homeric poetry fared much as did the Bible-work. It fell into the hands of prosy thinkers, who made intellectual sausage out of the characterful work of thought, converting it into an absurd nondescript, a characterless thing, the nature of which is no longer definable in the way of Sense and Reason.

Homeric poetry, as we find it rendered into modern language, and even as taught in school in its own language, is made to appear absurd, because the poetic ideas which once lived in the human mind, and from which the poem emanated and to which it appealed as a sensible and reasonable work, have all been lost to the modern mind.

The modern mind, learnedly enlightened, contains only terminologically developed consciousness, susceptible only to the influence of categorical statements. Its natural tendencies and capacities to align the powers of the Imagination along the ways of Sense and Reason have been mortified by the long-continued exclusive use of terminological language. The *LIVING FLOWER-RHETORIC* of prehistoric Greece metamorphosed into an artificial-flower-rhetoric, even in the days of ancient historic Greece, and this metamorphosis caused the loss of capacity for the understanding of so-called sacred writings. The original meaning of Homeric poetry was no longer intelligible to the public mind in the days of Socrates, just as the original meaning of the Bible is now unintelligible to even the best of our own thinkers. We are told of notable thinkers in the days of Ancient Greece, who devoted a lifetime to the study of Homer, and yet never mastered the meaning of a line of it.

The constant use of terminological language causes the naturally poetic power of the mind in all ages and all countries to metamorphose into a sort of irrational, word-mad imagination, which attributes all sorts of senseless unreasonable meanings to truly poetic statements of Fact. The original meaning of the *Iliad* is by no means irretrievably lost. It is no more lost than is the original meaning of the Bible or any other of the Sacred Writings. It is lost only to the learnedly perverted imagination and thinking powers. It is liable to be recovered some day, and if so, it is fair to presume, for our present purpose, that although it will not show the highest of sacred characters, furnishing formulas for the guidance of Thought in accordance with creative principles, yet it will still be found to furnish valuable hints to keep the thinking mind out of terminological pitfalls.

When our philologists will come to furnish the thinking mind with the proper ways and means to read the thoughts and intent of authors who wrote in more natural Types of language than that now spoken, it will be found that the purpose of Homeric poetry aimed to show that the woes of Greece in civilization originated in the educational perversion of the public mind and that the great epics illustrated a "War of Words" for opinions' sake, such as always destroys the native reasoning powers of the mind and the blessings of peace in Civilization, when terminological development of consciousness becomes the only aim of so-called education and instruction. (See the explanation of the various stories of the so-called Rape of Helen.)

It will also be found that the authors of Homeric poetry held the belief that the recovery of the reasoning powers, the loss of which their works depict, is possible, if language be again given its original, old-time hold on Living Consciousness, and if

Modern theologians cannot read the original thoughts and intent embodied in the Bible-work, because they do not know the difference in Types of language; they have no conception of the fact that a Type of language, which can deal only with the thinking consciousness, is not fitted to tell the truth about the causes of life, its development and evolution. The modern theologian does not even know the difference between profane history and sacred story; he does not know that all sacred writings have a diathetic character, founded on living consciousness and extending itself organically into the thinking consciousness, nor does he know that it is necessary, for the proper understanding of diathetic stories, to fully and fairly resurrect the anagogies which characterize them.

its centralizing and unifying power be thus restored. This is the idea which these authors aimed to put into their Odyssey. The mythical Homer, mythically speaking, was reported as blind to the "Crucial Point" and Fundamental Principles, and hence not a thinker of the Sibylline Type; yet is Homeric poetry far from worthless. We will find it quite possible, in this effort to draw many sensible and reasonable lines of thought out of the original meanings of Homeric poetry and out of its legitimate leonography.

In dealing with Homeric poetry, we will proceed just as we propose to proceed with the works of the Sibylline school of thought. We will assume that the YH-KING formulas will lead to the resurrection of the original thoughts and intent of ancient authors, who depleted Fact in naturally sensible and reasonable ways. We will take the risk of offending those learned thinkers who assert that Sense and Reason had no hand in guiding the thinking powers of mythical writers, and that the value of their works lies in an undefinable poetic charm, which connects itself with the now conventional idea of Ideality.

The terminologically hide-bound minds of the Professors of Positive Knowledge, who instruct the young mind in school and university with regard to their ideas of the meaning of the vestiges of pre-historic thought, having lost their hold on the natural working of Common Sense and Native Reason, usually assume that the true joys of life may be found in the realms of conventional ideality, which in fact is nothing else but visionary intellectuality.

The terminologically hide-bound mind, which has lost its understanding of Common Sense and Native Reason, seeks the values and joys of life in the realm of its own perverted mentality.



77

The Chinese Dragon of Critical Discernment in the rational Way of Thinking—the Tao.

The rapid industrial and commercial expansion of so-called Christian civilization, sustained by great armies and ironclads, will lead, as ever, over the "calamitous way" toward great destruction, if the character of the masses be not elevated to properly support the demands which expanding civilization makes on the Free-agency powers. (see explanation of the Assyrian picture of "the calamitous way" in the following volume.) The character of the masses cannot be so elevated



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The war of one-sided enlightenment between the thinkers in Hermae and the thinkers in Terms, under the signs of the Gammadion and the Triskele.

The War between Hermae and Terms is a war of words for opinions' sake over spilled blood and the continuous spilling of blood in the wasteful ways of intellectual leadership of social affairs.

This picture elucidates the division of the thinking powers as due to the different uses of Language. It is taken from one of the Hamilton Vases, found near Agrigentum. It represents two black figured warriors fighting over the body of a third, to indicate that this picture represents a war of words over dead issues. The inscription on the Vase, not given in this copy of the picture, says Achilles and Hector, as if these mythical heroes were fighting over the body of Patroklos. There has been much doubt expressed as to the correctness of the inscription. It does not seem to fit the well-known stories. It has been suggested that the picture represents a contest between Achilles and Memnon, and that the prostrate figure is Antilochos, son of Nestor, slain by Memnon. Be all that as it may. The point of interest to us in this picture just now, is the fact that on the under side of the shield of Achilles is marked a contracted "Gammadion," representative of the fact that his dogmatic ideality is vested in hide-bound rhetoric of the over-wrought hermeneutic Type, while on the outer side of the shield of his opponent is marked a headless "Triskele", the symbol of terminological thinkers, both to indicate the war between Hermae and Terms, with which the Iliad deals.

A contracted Gammadion being shown in such a pronounced way on the inner side of the shield, is an interesting and significant fact. It suggests that Hermae were not used with full understanding of Fact in accordance with the principles of Life and of Death, but only with a half-way, contracted understanding, which is quite in accordance with Homer's story.

The effort of dogmatists has ever been to formulate a word-vested standard of truth, which could defy the principles of death, being everlastingly true, and hence

unless better intellectual lights—lights truer to Fact than Church and School now furnish—be disseminated in the public mind. The various churches, among themselves, should study Fact so thoroughly that they can unify their diverse opinions regarding the essentials to Truth-telling and Right-doing, and they should bring themselves to a point where they can agree with modern science and form a Trust of Truth-tellers.

The dissemination of diverse and conflicting opinions by Church and School is the old-time-accursed cause of evil in civilization; it bewilders the reasoning powers of the masses and makes them unreasonable and intractable. Religion and Science, School and Church, should furnish the public mind with vitally true standards of Light and Right, and not with merely relatively true makeshifts of opinions and theories, so that the business of scattering irrational opinions in the public mind may not result, in the future as in the past, in the destruction of the good work of the civilizing instinct.

Diverse and conflicting opinions regarding Light and Right develop themselves into causes of strife; they instil the spirit of unrest into the public mind; they convert men of honest intentions into unreasonable thinkers; they make for partisan and counter-active legislation and for the undoing of social harmony; they make the establishment of conditions of peace impossible in civilization.

the right kind of a foundation upon which to build intellectual systems and social endeavors. The story of dipping the young Achilles in the Styx, to render him immortal, is a picture of the dogmatist's ambition to produce Truth which is eternally true and not subject to the principles of death.

The headless Triskele on the Trojan's shield refers to "senseless syllogizing", here as everywhere else. There were "syllogizers" in the world before Socrates, Plato and Aristotle came into it.

The flat diskos-form of the "Round Shield" and the double-edged swords indicate that the contesting Heroes or Truth-tellers are fighting for opinion's sake, and that they have only flat aspects of Facts for defense, and analytically pointed tongues or opinions for offense.

From the mythical Point of View, it is immaterial whether the fallen body is that of Patroklos or of Antilochos, or whether the fighters are called Achilles and Hector, or Achilles and Memnon; for in either case, the fighters are the representatives of Hermae and Terms in the Logomachic story, as Homer calls it. The fallen bodies in either case, represent some personification of a type of indigenous consciousness. Be all that as it may. The main point of interest to us is the fact that the fight is one between dogmatic and empirical opinions for the control of Intellectual Enlightenment, and consequently for the control of Civilization.

END OF INTRODUCTORY CHAPTERS

The following volume, now in the press, will contain:—

"THE GOD SHAM IN ANTIQUITY AND SHAM INTELLECTUALITY IN MODERN LIFE."



Kneph, or Chumm, as the intellectualized Knowing-Power, is represented here as officiating or functioning only in the realm of Thought as an Agatho Daemon, or Holy Ghost character. The one-feather sceptre of Kneph passes through a sistrum, which is not shown in the accompanying design, and yet important to its meaning.

An Egyptian idea which considers Language as a factor in the original cause of man's elevation above the animals, is here illustrated by the Genius of Kneph.

(Continuation of the Kneph note from page 28)

The elucidation of the character of Kneph involves the elucidation of old-time conceptions of Natural Causation in general, and of the influence of Intellectual upon social development in particular. The old-time conceptions of divinity were evolved out of Living Consciousness by Types of language no longer in use and in ways of thinking no longer practiced; hence these old-time conceptions of divinity differed widely from any modern conception, and the modern mind cannot reproduce the products of old-time thought unless it falls back on the old-time means of thinking, of speaking and of analyzing the original raw material of knowledge, for any other raw material, elaborated in any other way, must produce different products of knowledge. There are other difficulties in the way of reproducing the old-time God-consciousness or consciousness of Original Causation. Greatest among these difficulties is the fact that old-time knowledge was a matter of cyclic changefulness, following Living Principles, as indicated in the rhetorical Zodiacs, while all modern knowledge is a matter of statical ideas, for the reason that the modern mind employs only statical means to represent nature's mobility. Thus the difficulty of elucidating old-time conceptions of causes or of God-consciousness or God-ideas, representative of these causes, seems almost insurmountable, because we have lost that use of language which Antiquity employed; that flowing and living Type of rhetoric which produced a "processing" knowledge of nature, a knowledge which conformed to the changeful causes in nature's activity. To elucidate the character of causation or of God-consciousness, representative of causation, by this or that statical idea, could never be anything like elucidating the changefulness of Fact and of old-time conceptions of Fact. To do justice to the subject it would be necessary to trace back to the earliest times the influence which thought and language exerted upon Living Consciousness of Natural Causation. It is difficult to do this by means of modern language, but it is not altogether impossible if pletograms are added to a figurative use of words, for the purpose of reviving the dormant factors in the old time-evolved consciousness, which now exists only as the unspoken civilizing instinct in the public mind.

If we could trace back the course of mental evolution, under the influence of language, from our present terminological stage through all the past stages to the origin of language, which first converted the animal knowing-power of primitive man into the human knowing-power, we might prepare the modern mind to conceive old-time God-ideas as Antiquity conceived them at various times and stages of intellectual development; and in fact we might recover the fundamental powers of mind which make gisty Fact-knowing possible. But unfortunately modern philology has not furnished us the means of thus tracing back our intellectual evolution, and without these means we cannot proceed; we cannot bring ourselves easily to conceive any of the workings of old-time consciousness, under the influence of any old-time language, in any even approximately true way. All current elucidations of old-time God-ideas, all transpositions, translations or transliterations of vestiges of old-time consciousness, representative of natural causes, can never be more than absurd misrepresentations if we leave the changeful influence of the various Types of language upon consciousness out of consideration, as do modern philologists. All the alleged translations of so-called Sacred writings, such as the Vedas, the Zend-avesta, the Greek epos, our own Bible, etc., bear ample evidence of this fact. Who can read any of the modern translations of these old-time works without realizing that there is a lack of Sense and Reason somewhere in the work? This lack was not in the original work; it is brought into it by the translation. The work of consciousness, produced by one Type of language, cannot be rendered by any other Type. For instance: the authors of the earlier Hebrew Bible text probably had a very definite idea of what the words Eloah, El Shaddai or the letters J. H. V. H. meant, for when we study the subject thoroughly we find that they used them in sensible and reasonable ways, and not in interchangeable ways, as synonyms. Abraham, Isaac and Jacob knew El Shaddai, but they did not know J. H. V. H., we are told. If the one phrase referred to the One and Only God, to what did the other designation refer? Certainly not to anything like any modern God-idea, for the modern God-ideas are evolved by the language that defines its workings by the auxiliary verb "to be" while the old-time languages defined their work by verbs denoting doing, discerning and determining, such as: I must, I should, I can, I will, at one stage of mental development, and by other verbs at other stages. * * * Hence it must be clear to every thinker that to say: Kneph or any other God-name means this or means that, is only unmeaning talk or at best but a fragmentary representation and a partial misrepresentation.

In order to elucidate old-time God-consciousness or consciousness of Natural Causation effectively and properly, we will have to begin by laying a proper philological foundation. The practical way of doing this, even in a provisional manner, as if but to erect a scaffolding upon it and not a permanent structure, would be the retracing of Egyptian mentality to the Chinese formulas on the one hand, and on the other hand the advancing through the representations of Greek ideas into modern ideas; for the Greek language and consciousness came nearer the ancient Egyptian than do our own. The Greeks still knew Gods by what they were doing; modern mentality knows Gods by what they are in word-knowledge or in thought-consciousness, vested in terminological definitions. Kneph, in the Egyptian mind, was a "doing" Genius; he was a factor in Living Consciousness; he was doing various things at various times. By the Greek authors he was represented as a "doing" Genius to a limited extent. In the Chinese diagrams, which formulate the foundation and original focus of all doings of Life and Mind, the Kneph doings and character were naturally included.

The elucidation of old-time God-consciousness is a matter of importance to modern life, inasmuch as it re-opens the way to a knowledge of Natural Causation as it is in itself and of Original Causes, which are now unknown, and which must be made known in order to bring the modern mind into the Right Way of thinking and doing, and to put an end to the ills which government by opinion imposes upon humanity.

Kneph, as an originator of alphabetical language, partakes of the nature of Original Causes. In order to elucidate his character and doing-powers, we will have to enter upon this most obscure of all subjects, the fundamental features of Original Causation. The modern mind eliminates the subject from learned consideration by calling Original Causation unknowable. Antiquity made the study of Original Causation the foundation of all its instructive work. It pursued its studies evangelically and apostolically; that is, from self-consciousness outward into special consciousness, and from special consciousness inward to self-consciousness. It used God-ideals and mythical stories to elucidate the results of its studies. It confined its elucidations to the workings of Sense and Reason in their connections with self-consciousness. It did not go into purely conceptive visions. It held Thought to the living consciousness of Natural Causation. Its God-ideals represented active and passive factors in the "compound of consciousness", in Language embodied.

Antiquity held that the Genius of Language, emanating from the Powers of Life, unfolds the concentrated powers of self-consciousness into specially active factors of knowing, just as the Genius of Creation unfolds its own concentrated Doing-powers into special aptitudes, faculties and organs of living. The divine Genius of Language was recognized as unfolding the Knowing-powers in accordance with the same fundamental principles by which the Genius of Creation unfolds the Doing-powers. Thus the unfolding of consciousness by virtue of language conformed to the unfolding of faculties of organic life. It made knowledge, by language evolved, a true superstructure to the organically evolved powers of life; being such a superstructure, the Knowing-powers become a sufficient light and efficient guides to the Doing-powers. Thus the ancient pre-historic God-ideals make the "Knower's Glory the Doer's Joy"—the Free-agency joy of being able to determine upon doing the Right Thing at the Right Time to sustain the Order of Life; the later historic God-ideas made the "Knower's Glory the Doer's Woe"; they harassed and tortured the Living-powers by arbitrary use of perverted and self-sufficient thinking powers.

The subject of Original Causation in the evolution of life, language and society, may only be of interest to special students, but to them it is of intense interest. It is an untrodden field in the present movements of intellectuality and may be worth the space which is here given it. If the minds, which attempt intellectual leadership, do not eventually master the subject, they will continue to mislead civilization, causing it to drift into degeneracy.

In order to come to an understanding of Original Causation in general or of any one God-idea of antiquity in particular, we cannot do better than study the original meaning of the Yh-King diagrams, for they formulate the unfolding of self-consciousness which characterizes original Causation and which evolves both the special Knowing—and Doing-powers. In the unfolding of the Tai-Kih consciousness presumably originate all special, organic Knowing—and Doing-powers; as well as all ideal and verbal representations of these powers—all God-ideals, etc., if true to fact. In other words, the Tai-Kih is intended to represent that character of the concentrated self-consciousness in which originate the determinations to organic development and evolution. The God-ideals which are representative of original Causation should be reducible to the Tai-Kih and the formulas evolved out of it, for Antiquity formulated its ideals accordingly.

Kneph, like the Chinese Tai-Kih, was conceived as arrhenethelous, intellectually bi-sexual, (Herm. Serm. Sacer.) that is, as double-active, both in the analytic and synthetic ways of giving consciousness verbal embodiment. The word of Kneph, was, like the living work of the Genius of Creation in nature, considered as having Doing-power, and not as being merely a means to the end of Knowing. Kneph was the verbal personification of a substantially active will-power; and not of a merely intellectual faculty which proceeds to think only in special abstract ways. Kneph was conceived as being both a tissue-making and tissue-inhabiting Genius, giving both Superstructural Form and Supernatural Essence (called Hyle or Proousins by his Greek commentators) to his word-vested consciousness. The Genius of Kneph being bi-polar, bi-sexual, etc., makes him at once the original father and mother of the Free-agency

evolving power; in this he is not altogether unlike the biblical Adam, in whose rib lived the feminine counterpart to the evolution of the Free-agency mind, making the Adam character, much like that of Kneph, bi-sexual and both father and mother of Free-agency powers, for Eve, the mother of alphabetical consciousness, being made from the rib of Adam, is only his alter-ego. She is only another factor in the same compound of consciousness, according to the recognition that concentrated self-consciousness contains the elements of all Knowing—and Doing-powers, actively or passively, predominantly or subserviently.

Eve being made from the rib of Adam is a figure of speech used to denote the fact that self-consciousness is bi-polar, arrenethelous, bi-sexual, as represented by the two polliwogs in the Tai-Kih, the one polliwog growing into masculine tendencies, the Yang in connection with the Li, as the Chinese put it; while the other grows into feminine tendencies, the Yin in connection with the Ki. The Genius of Kneph makes the human intellect in double form (see later pictures), that is, he ideally reconstructs, by means of analytic language, the original living—and knowing-powers of the human mind. Kneph does this work by hand, that is, alphabetically, for the Egyptians, just as the El Genius does it for the Hebrews. The Genius of language, doing work by hand, operates in the thinking-consciousness, to create an intellectual superstructure to the Living Consciousness, which the Genius of Creation evolved in the Process of Nature.

The use of such absurd-sounding figures of speech as "Eve from the rib of Adam", etc., is not an evidence of intellectual shortcomings, but, on the contrary, it is an evidence of the sacrifice which language makes to truth-telling. Modern thought does not realize the necessity for such sacrifice, because it does not realize that the changefulness of nature, especially in her double-active inwardness, cannot be fairly represented by any number of special ideas, especially not by any statical ideas, in rigid definitions encased. Modern thought has not yet come to realize the virtues of the glyphic use of language, which only aims to make a Timely Impression upon the workings of living consciousness, laboring at the same time to avoid all cramming of fixed ideas into the mind.

In order to arrive at an understanding of the changeful influence of language upon human consciousness, and of the various means or uses of language employed by the thinking mind with the aim of depicting the inner double activity and changefulness of nature, it is necessary to make a preliminary analysis of consciousness; and for that purpose it may be well to take a look at the Kua-diagrams in the Chinese Book of Changes, the Yh-King. These diagrams, presumably, are formulas designed to elucidate the changefulness in the evolution of the human Knowing—and Doing-powers, brought about by language used after the manner of nature. The changefulness is a matter of activity and passivity, of predominance and subservience among constituent factors in organic consciousness, by language evolved out of self-consciousness, in accordance with the principles which evolve the organic powers of life.

These factors of organic consciousness, by language evolved and represented, have a career of development analogous to that of the special faculties of life. This career is representable by stories, such as mythical writers tell of their active characters.

The story of Kneph, the original giver of alphabetic language, should conform to the changefulness depicted in the Kua-diagrams. It should appear, not as the first step in the evolution of the human mind from self-consciousness, but only as that of a factor in the second or any later step of evolution, Kneph not being the first and only cause of evolution, but being only a lateral factor in the later organic Causation. Kneph, like other God-ideas, in fact, was conceived only as an organic means to carry along the work of evolution. All the older Egyptian God-Ideals were conceived as being only such means. They were considered divine means, active in the way of evolution, because they still stood consciously connected with the original Knowing—and Doing-powers and with the original self-conscious cause of evolution. They were still evangelic Genii which carried along the promptings of the Genius of Creation. They were not yet reflective or apostolic Genii who proceeded in the back-

ward way from without toward the original within. They were still organizing Genii of a special kind, in whom only special organic powers of life were predominantly active. They represented the causes of organizing branch-development and not the all there was to the powers of life, but only some organic means to the maintenance of these powers.

The greater God-ideals of Antiquity, such as Kneph, represented special branches of the Knowing-powers, by language evolved in accordance with special living powers, by the Genius of Creation evolved.

The stories of any of the Gods in the eight God-system were not pictures of the career of original powers of life, but only of secondary special powers in their individual changefulness and interaction.

The various steps of evolution, as Antiquity understood them, may be thus depicted: The first step is that from universal consciousness to individual self-consciousness, which the Chinese depict as the step from Seng-Wan-Mau to the Tai-Kih, and the Brahmins as the step from the incomprehensible Bram to the organizing and comprehensible Brahma. The ancient Egyptians depict this step by the Ankh.

The second step the Chinese depict as that from the concentrated self-consciousness, symbolized by the Tai-Kih, to the organizing consciousness, symbolically represented by the Kua.

The third step the Chinese represent as the step from the Kua into the Tchy, and the fourth step they represent as the step back from the Tchy into the Kua. According to their classification of steps, Kneph would belong into the second step of evolution, that from the Tai-Kih into the Kua; but only as one factor among many others.

All ancient God-ideas are means of the mind, designed to enable thought to connect its work with the root of knowing and doing, and with the originally self-conscious cause of evolution.

It is not argued that any and all of the ancient God-ideas were deductions made from the Book of Changes or from other branches of Chinese learning, although most of them probably were.

The only arguments here advanced may be thus stated: If the Book of Changes is what it is presumed to be, and if the old-time God-ideas, such as Kneph-Ptah, are true ideal representations of the living factors in Natural Causation, then we should be able to connect them with these diagrams and thereby elucidate their origin and connection with Causation. These diagrams appear on a Chinese medal shown in the following chapter, with a Tai-Kih sign on both sides (large on the obverse and small on the reverse side). The Pa-kua trigrams appear about the rim on one side, with the names of these trigrams correspondingly placed on the reverse side, which shows the smaller Tai-Kih in the centre, surrounded by a smaller Kua. The Tai-Kih means: universal consciousness focalizing itself into original, self-conscious individuality, to begin the creative work (see Seng-Wan-Mau) in nature, as well as in the human mind, the same principles being active in both. As the Genius of Creation establishes cosmic order and starts to evolve organic life in the Process of Nature, so does the Creative Genius in the human mind start to evolve the human intellect by thought and language.

The second step in the creative work, that of the unfolding of concentrated Self-consciousness (Tai-Kih) and moving into special organizing factors of consciousness (Kua) produces the tendencies to Sense and Reason, which, in their natural double-activity, by self-division or analysis produce four mental pictures of Principle known as the first four character words or radicals of the I Ching (Yh-King). These words are Yüan, Heng, Li, Cheng. Archaeologists, who follow the Jesuit Couplet, know these first four characters by the name of Su-slang. These four mental pictures of Principle in their interaction, by further self-division, assume the first eight character-shapes—the evangelic types of consciousness—represented in the Kua. These character-types are commonly deified, in part or as a whole. In the Egyptian myth, they appear as such products as those of the self-division of Shu and Tefnuit, or as the eight Organizing Gods.

All Gods or types of God-consciousness are products of Self-division or of the evangelic unfolding of self-consciousness, and of the organic growth of the unfolded products. (See the Assyrian discs later).

"Evangelic unfolding of Self-consciousness," as here used, means Living Consciousness going fully into conceptive consciousness and into verbal embodiment, making for outward and onward development and evolution of character. The word "evangelic" is the antonym of "apostolic", in as far as the latter word refers to conceptive consciousness or word-vested thought, making for inwardness and re-acting upon Living Consciousness and Self-consciousness. In the Yh-King diagram the Kua represents the fullness of evangelic unfolding of consciousness, and the Tchy or Zodiac represents the fully-developed apostolic referendum to the evangelic initiative. All great cults of antiquity represent these ideas in similar ways.

In the Genesis of the Bible myth, (which, by the way, deals only with the evolution of Free-agency powers by means of language and not with physical world-making) Eve is directly the mother of evangelic consciousness, verbally evolved and embodied, and indirectly also of apostolic consciousness, in as far as the twelve sons of Jacob are her descendants. Cain personifies the Principles of the "Earth-ploughing" Sense, and Abel those of Heaven-aspiring Reason. Thus, the so-called sacred stories of antiquity are indirect elucidations, in one way or another, of that which is formulated in the Yh-King diagrams. The Chinese themselves have the most direct illustrations by story to facilitate the practical applications of the Yh-King diagrams.

The original Self-consciousness (Tai-Kik), resulting from concentration of Universal Consciousness (Seng-Wan-Mau), evolves step by step the evangelic consciousness formulated in the Kua. The active Genius in one of these steps, the one which forms the germ to the evolution of Sense and Reason, is what the Egyptians knew and personified as the original Kneph-Ptah.

In pursuance of these explanations, Kneph-Ptah might be defined as the mental germ-making power, which makes for the organic evolution of the speaking intellect and which eventually produces both the tendencies to "Heaven-aspiring Reason" and "Earth-ploughing Sense", still united by the bond of self-consciousness and straining to find embodiment in organic language. The original Kneph-Ptah character, then, does not really appear in either the Tai-Kih or the Kua; but is only a factor in the step from the one to the other. When Kneph produces the egg of organic language from his mouth he goes toward self-division and produces the character of Earth-ploughing Sense, which the Egyptians separately personified as Ptah. The Heaven-aspiring Genius of Kneph, then, figures only as the character-evolver, while Ptah figures as the sensible tissue-builder.

After this self-division, both the Kneph—and Ptah—characters may be conceived as entering the meaning of the Kua trigrams, and as furnishing the means to the understanding of organic evolution. They may be conceived as underlying the further organic development formulated in the eight trigrams of the Pa-Kua cycle, and as taking part, in a way, in the evolution of the eight characters which these trigrams represent. They may be conceived as entering the meaning of the broken lines in the Kua trigrams, being only lateral, one-sided powers to the bond of self-consciousness, indicated by the solid lines.

The eight trigrams represent an analytic conception of the mental powers which evolve the human intellect and which are personified in the eight-God-systems and which are separate personifications of the double-activity of the four evangelic powers. This double-activity consists in working from self-consciousness into special consciousness and from special consciousness back into self-consciousness, being the original cause of Anodos and Kathodos in the cyclic procedures of the powers of life: from the living power in the egg to the living power in the chicken, and from the living power in the chicken to the living power in the egg. Ancient Chinese Art depicted this out-and-in-going of the living power and of its double-active evangelic self-consciousness (when in connection with the special workings of apostolic consciousness) by aligning the figures of the Tchy or Zodiac to the course which the moon describes in circling about earth and sun. (See pictures on Chinese coins later).

The Kua is evolved "at the expense of" the Tai-Kih and to the eventual obliteration of the Tai-Kih consciousness: that is, the original (Tai-Kih) self-consciousness expends its power and life in giving life to the organic self-consciousness represented in the Kua. Organic life may comprehend the workings of its own self-consciousness, but it can only distantly apprehend those of original self-consciousness. The primitive, individual consciousness dies, that the highly organic consciousness may live to rule. "The WORD dies that the world may live."

All the steps of intellectual evolution from the Tai-Kih to the Kua were omitted in the Egyptian analysis of consciousness, as shown in the Egyptian picture illustrating the subject, which see later. They belong to the lower semi-cycle of evolution, not shown in that picture, but nevertheless considered knowable, at least to some extent.

On some Chinese medals hereafter produced the growth of the Kua at the expense of the Tai-Kih is indicated by the different pictures on the two faces; where the Tai-Kih is shown large, the Kua is only indicated by aphonetic trigrams; while on the reverse side, where the Tai-Kih is shown small, the Kua signs are explicitly named. When the evangelic consciousness has become fully organized and embodied in language, then all the original virtues of the Tai-Kih consciousness have presumably become embodied in it, and evangelic consciousness, thereafter connecting itself with apostolic consciousness, carries along the civilizing business. Hence, the Kneph-Ptah characters are virtually out of action in the cult of Ancient Egypt, when the Isis-Osiris constellation assumes control of intellectual evolution.

In the Fu-hsi diagram the author of the Right Way of thinking, speaking and doing points to the K'an trigram in the Kua. Archaeologists know this trigram by the name of "water," which, in the Chinese way of thinking, denotes the elementary consciousness, as two broken lines, by the sides of a full central line. The central line always denotes the unifying power of organic Self-consciousness. The broken lines denote the special work of Sense and Reason—the work of Sense and Reason on either the moral or physical side of human nature. In seven of the eight trigrams, they denote this work as being done in connection with organic Self-consciousness; in the eighth trigram, called K'un, Sense and Reason operate in the moral and business endeavors of civilization, without self-consciousness, but only in accordance with established system, rule and routine, determined by fixed star-ideas.

The meaning of the K'un trigram is approximately depicted in the Zoroastrian cult by the character of Ahriman when it comes to entirely overwhelm that of Ormuzd. Ormuzd and Ahriman (Ahura Mazda and Angra Mainyu) are not representatives of Good and Evil, but they are only representatives of Heaven-aspiring Reason and Earth-ploughing Sense, working with much, little or no hold on the self-conscious Genius in the human mind. As they work with much hold on self-consciousness, so do they both work for Right and Reason,—for the State, as the Chinese would put it,—the one to elevate character, the other to provide means for such elevation; but as the one or the other or both begin to lose their hold on self-consciousness so do they begin to work in lateral, side-pulling and party ways, the one working for notional morality or visionary divinity, the other for business purposes or self-aggrandizement, toward eventual destruction and regeneration. The Heaven-aspiring Reason in the human mind, personified as Ormuzd or Ahura Mazda, (the Light of Reason growing into greatness) grows virtually into superstition or at least Tai-Kih-ward, as the Chinese would put it, that is, it grows toward the original focus of Self-consciousness, away and beyond the practical use of organic powers. It grows toward the oneness of all Original Causation, but it does not grow toward the "Crucial Point" in the organic causes which are now actively controlling civilization. It grows too far beyond the practical requirements of daily life. The Ahriman or Angra Mainyu consciousness grows analytically into multitudinous littleness or star-ideas, distant from that self-conscious character which can make reasonable use of means to ends. Ormuzd goes too far beyond the practical possibility of character-elevation; his good intentions go beyond existing conditions into distant possibilities which are no longer actualities; therefore does his rule in civilization weaken, therefore does Ahriman dispute his right to the control of civilized life. While Ormuzd errs on the one hand by

over-doing good intentions, Ahrlman errs on the other by dealing too minutely with means to the end of living, by paying too much attention to conditions and not enough to intentions and reason. The rule of Ahrlman fails because he comes to ignore the Civilizing Purpose, or does not continue to carry it along in a reasonable way.

Throughout antiquity have the dramatizers of the active causes, which make or mar civilization, dealt with the powers of Sense and Reason, as laterals to Self-consciousness, in ways similar to the Ormuzd and Ahrlman stories. Too good is as bad as not good enough.

In the Ch'ien trigram both Ormuzd and Ahrlman would appear as if working for the State, in the K'an trigram, Ormuzd, the character-evolver, would predominate over Ahrlman, the means-developer, but in a cyclic course of development, Ahrlman would come to preponderate over Ormuzd until he entirely overwhelm him, as shown in the K'un trigram. At this stage, civilization appears as having lost its organizing power and as having fallen into a death-struggle for means, having lost its characterful doing-power to use the means for public benefit. This is the stage of decay or regeneration, when Mithras, or some other Saviour or Messias, enters to restore the working order of the human mind and the re-organizing procedures of society.

Fu-hsi, the alleged originator of the Yn-king diagrams, of course never knew of Ormuzd, Ahrlman or Mithras or any other of the later mythological characters which we know now. He only knew the influence which Thought and Language produce upon the living power and its living consciousness in civilizing, intellectualizing and possibly daemonizing mankind; and he only formulated the various stages of development and evolution in an algebraic way, as shown in the Yh-king diagrams; but he did his work thoroughly, and hence his formulas apply properly to all stages of intellectual and social evolution, and they also apply properly to all the verbal pictures of so-called sacred writings which were understandingly conceived. And because the Fu-hsi formulas do so apply, we can use any God-names from any of the great cults, be they from Egypt, India, Persia, the Holy Land, etc., etc.

All the great cults of Antiquity, which owed their origin to a thorough understanding of the influence of thought and language upon life and its consciousness, had a career of their own. The thorough understanding which originally had given birth to these cults was gradually lost, and the names, words and stories, which were used to originally elucidate the workings of the cult, came to be considered as mere things of thought, which had no known connection with the living power and its consciousness. Hence all great God-names and the cults which they characterized metamorphosed from the highest possibilities of TRUTH to the lowest depths of error. This fact we have to bear in mind when we use the God-names of antiquity—Ormuzd and Ahrlman or Ahura Mazda and Angra Mainyu, Kneph and Ptah, Isis and Osiris, as well as the God-names in testamentary writ, for all underwent great changes in meaning at various places and stages of their development. To talk about the meaning of these names, in this way or that way, would be thoroughly idle; it would teach us nothing that is worth knowing if we did not eventually connect these meanings with the causes of their origin and development, and with the causes which are still active in making or marring civilized life, with the very workings of self-consciousness and of consciousness, with the highways and byways of thinking and of using language.

Ormuzd and Ahrlman, although appearing as separate personifications, in accordance with the workings of analytic language and the ancient system of prosopopoeia are only representative of two inseparable factors in the compound of human consciousness, such as our words "Reason" and "Sense" indicate. In the changefulness of intellectual evolution these inseparable factors vary in predominance and subservience or alternating activity and passivity. Now the Heaven-aspiring Reason of Ormuzd rules civilization; now the Earth-ploughing Sense of Ahrlman assumes control.

Those ideas are not unlike the ideas of Eloah and Sammael in Old Testament myth.

In order to understand the one focus of life, from which all the ancient God-ideas or ideas of Original Causation emanated, we may do well to illustrate the Chinese idea of evolution in a few up-to-date words. Supposing all the world or any part of it, such as any living animal, were ground into an impalpable mass so that no vestige of organic growth remained, there would be no more organic life in the mass. All that would remain would be the universal tendencies making for life. These universal tendencies the ancient Chinese called Seng-Wan-Mau. The concentration of these universal tendencies into any focus of individuality, making for the formation of any single cell, would be properly represented by the Tai-Kih of double-active self-consciousness. The Self-division of the two polliwogs in the Tai-Kih would generate the elementary masculine and feminine cell-forms. The living power in these cell-forms would again make for organic evolution of life, by bringing the single cell-form into a co-operative and reciprocal way of working. The consciousness, which would prompt this way of working, would have emanated from the division of the Tai-Kih consciousness, going into organic branch-development. The consciousness, controlling this organic development and germ-envelopment, proceeding in a cyclic way, as it must, is represented in detail by the Kua. The going into organic development produces special aptitudes of Doing and Knowing, and these aptitudes specifically typify the various stages of procedure, through organic and seed development. These stages the ancient Chinese represented by their animal Zodiac or Tehy, to depict the change-fulness of the outer Knowing and Doing-powers. These outer Knowing and Doing-powers interact with the inner Knowing and Doing-powers. The interaction is that of initiative and referendum between the outer or apostolic and the inner or evangelic powers of conscious life. These few words may give an idea of the Chinese conception of "life processing." Any pictogram or formula, truly representative of this "processing," would apply to astronomy as well as to biology and psychology, for elementary nature, life and thought are all engaged in one process, and the procedures of all are regulated by the same principles of life and of death. These principles the ancient Chinese had made clear to themselves, and we will try to elucidate them later.

There are no assertions in the above statement that the Chinese believed in spontaneous generation; the process of nature, as it exists at present, being full of all kinds of germs to organic life, might make spontaneous generation unnecessary. The germs of organic life might invade elementary protoplasm wherever it existed and convert it into their own special organisms. The above illustration is only given to elucidate the old-time consciousness of original causation and the fact that all heathenish God-ideas emanated from one focus in living consciousness, and were not, as God-ideas are at present, mere abstractions of the thinking-consciousness.

The meaning of the K'an trigram is in part glyphically represented in Egyptian myth by the two lions (Shu and Tefnuit) with only one soul, that is, the unfolding of elementary Sense and Reason which still hold to Self-consciousness. The Chinese partly represent this combination in a still more elementary and abstract way as Yang and Yin in connection with Self-consciousness; Yang in its connection with Li, being conceived as predominantly an evangelic, outgoing and organizing tendency, and Yin predominantly as a tissue-building or systematizing tendency. Yang and Yin, apart from Li, virtually represent the most elementary tendencies and capacities of Nature's activity, of which, in the terms of modern science, we might speak as electro-magnetic tendencies, but which the ancient Chinese conceived as extending themselves throughout the World-process into all the workings of life, mind and thought.

As the K'an trigram directly represents the Shu-Tefnuit idea, so may it represent the Kneph-Ptah idea in a more distant way. The stories of the Shu-Tefnuit character are very much like the Chinese ideas of the original steps in mental evolution. Both depict the same facts in similar ways. The Kua trigrams show the continuance of these steps in the cyclic course of generation and regeneration, brought about by the action and re-action of evangelic initiative and apostolic referendum, depicted in Kua and Tehy. The Shu-Tefnuit tendencies in the way of cyclic generation and regeneration, extend themselves as a factor through the entire cycle of development and

envelopment, and so, in a more distant way, does the Kneph-Ptah character. It is this extension and changefulness which make it impossible to fully and fairly describe a God-character as being this or that. It is this now and something else next moment. It is merely a changeful factor in the Process of Living,—in the course of development and evolution—of envelopment and involution.

To denote this changefulness, Kneph is represented sometimes with a Ram's head, as the "Old-man Genius", and sometimes with a Horos head, as a "Boy Genius", and Ptah similarly appears sometimes as a mummy and sometimes as a dwarf; so also does the Egyptian Set sometimes appear as a god-like character and sometimes as a devilish character; and so with all other God-characters, truly representative of the original causes in the evolution of human consciousness and language. From all these statements of Fact, it should be evident that the factors active in the changefulness of organic evolution can only be depicted by mythical stories; and these stories must be elucidated by pictograms in order to bring the influence of the eye upon self-consciousness to the assistance of the ear's work in consciousness, for reasons which will become apparent later.

The K'an trigram, to which Fu-hsi points, indicates only the character of commencement in the way of evolution. It indicates the Morning,—the Spring,—the East-character of the acting factor in mental evolution. It indicates the "Water", or character of human feelings, at a certain level of evolution; but the onward movements in the steps of evolution change this character, causing it to partake in a more or less elevated, civilized and intellectualized procedure; they elevate the character of human feelings, as shown in the Tui trigram known as "mountain water", etc. The consciousness of feelings rises and descends, as the consciousness of thought acts and reacts upon it, and so does the evangelic consciousness ebb and flow by interaction, action and reaction, with the apostolic consciousness.

In the pictographic way of elucidating these facts concerning nature's inner activity, the Kneph-Ptah character undergoes changes by means of language and the consciousness embodied in language, causing feelings to mount into the realm of spoken ideality and to descend back to regenerative mother-nature. The counter-procedures of mounting and descending waters, the ancient Egyptians personified as two female Metatron Genii to the character of Kneph.

Consciousness follows his word into special ways and work of mind, to some extent, it rises as a unifying and organizing power toward the "Crucial Point," the "Crossing Point", the "Rationale", in the Self-conscious Free-agency character; but it does not reach the elevated "Crucial Point" to stay. If it reaches it at all; at any rate it does no longer actually enter into the cyclic course of generative and regenerative evolution, but it now only acts as a factor in the civilizing instinct, into which the Kneph and Ptah characters have really withdrawn themselves.

The Kneph character, then, did no longer play an active part in the civilizing business as far as the living language of ancient Egypt was concerned; it only existed as a factor in the civilizing instinct at a height midway between the water-level of elementary feelings and the fire of superstitious ideality. It had sunk into the dying rest, that is, become dormant in human consciousness, active only at times as a "Living Dream", as the figurative language of antiquity put it.

From the Kneph Genius, then, springs only an early movement of Living Consciousness into the embodiment of Organic Language. This movement is carried along by Isis, Osiris and the other great Gods to its fullness, but only to go into over-development and degeneracy, and toward regeneration. The hierarchy of Egypt held to the Kneph-Ptah step in the evolution of the Free-agency knowing-powers, as our theologians hold to Dogma, in order to give their organizing endeavor a conscious footing in Original Causation. The tenets of the early Egyptian cult centre about Isis and Osiris and their assistant language-evolving Genii, who functionate and oriculate in the Upper and Nether Worlds, as fully-evolved Organizing Genii, active or passive. Kneph's creation is only the work of Spoken Thought, in the Process of Civilization.

holding to the creative principles in the Process of Nature. Kneph is an original demiurge and humanity-maker, not by his physical work of hands, but by virtue of his WORD (Logos), the first gift of Organic Language to man's animal nature (Herm. Monas.)

Kneph was "noetarches," father of the "thinkable" regarding FACT; for the Living Consciousness in the Process of Creation became "thinkable" by the embodiment in Organic Language which he gave it. He made the limbs of Osiris, the members of Organic Language, which, proceeding "after the manner of Nature" served to organize society in accordance with creative principles. With his right eye he saw Fact by virtue of the Living Consciousness, and with his left eye by virtue of the Thinking Consciousness.

As a second creator or demiurge of humanity appears Ptah, the "to-order-setter", the sensible systematizer in the truth-telling business after the manner of "Living Nature", the tissue-building "Protector of Living Truth",—"born from the egg which emerged from the mouth of Kneph", (Eusebius, Praefer. Evang.)

Ptah, the intellectual tool-maker and sense-sustaining Genius, is said to be 9000 years older than any of the Gods—the Noetoi—the gods which are personifications of thought-born factors in Organic Consciousness, by Organic Language evolved, in the civilized mind surviving, if not also dormant in the civilizing instinct.

The unborn and self-existing Kneph encloses the Ptah character, as Native Reason encloses Common Sense. Ptah represents only a capacity, and Kneph another, in the same consciousness which surrounds original self-consciousness. Ptah is the sensible alter ego of the reasonable Kneph.

The meaning of the Kneph-character or Chnum, is probably best rendered by our words: Native Reason in the Process of that alphabetic Language which furnished the first verbal embodiment of Fundamental Principles to the evolution of Free-agency power and Organic Society.

Ptah, like Kneph, is double-active, bi-polar, duo-spermal, "enclosing" both masculine and feminine powers (Horapollo Hierog.)

Kneph-Ptah's work is "protogonos," that is, emanating from original self-consciousness, and arising into action as a First Cause to the generation of Organizing Powers within and between the counter-active forces of chaotic nature (Yang and Yin as the Chinese put it); while Osiris and Isis are "participans," that is, of special faculties and Organic Powers generated in the changeful course of "Timely" life.

The difference between the old-time ideas of "protogonos" and "participans", which all the great cults have in common, might be more readily understood by looking at the ideograms on the Chinese "cash" shown further on. These ideograms by a few simple lines illustrate and formulate the workings of self-consciousness and of special consciousness in all Causation. By using the Chinese symbol-language, we might say that Kneph-Ptah is of Tai-Kih origin and Isis-Osiris, "Kua and Tchy born", the one representing an emanation from the original, ever-existing, self-conscious cause; in the beginning of a type of Organic Creation, and the other the cyclic procedure of specialized powers in their generation and regeneration.

The Kneph-emanation from self-consciousness furnishes the "Egg" or impulse to Organic Creations of thought and language, and in furnishing this impulse, it expends its "Doing" powers, partly by going along into the generation of "Special" Doing Powers, and partly by sinking back to rest and regenerate itself. The impulse is "protogonos", of pre-organic, self-conscious origin; it is First Cause, like the Kneph-Ptah Egg. The organizing work is then carried along by the Special Powers, which are "participans", like Isis-Osiris.

The stories of Kneph, the language-giver and humanity-maker, and of Isis and Osiris, the organizers of language and society, are glyphic ways and means of depicting and formulating the causes of development and evolution in the Way of Life.

A practical up-to-date illustration of these old-time glyphic formulas may serve to illustrate the subject.

Supposing a town, isolated from all civilization, existed, in which the Men-of-Ready-Money were at war to the knife with the Hand-to-mouth Industrial Workers, society thus being in a disorganized, counter-active chaotic state,—all “Yin and Yang,” without “adjudicative middle, Li,” the men of money crying “Shoot the rabble!” the bread-winners yelling “Hang the money-mongers!” Supposing then, at the “Critical Point” some promoter turned up, who was both Sensible and Reasonable, that is could develop sensible means and make reasonable use of them; and supposing he made the suggestion to harmonize the contestants’ interests, by organizing a financial-industrial Trust; and supposing that he actually carried his plan into execution, the impulse in the promoter’s mind, in the Egyptian way of using glyphic forms of speech, could be called Kneph-Ptah. His impulse would be “autarkes”, or self-generator of the ensuing ideas. The idea would be “protogonos”, original born to the plan. The suggestion made to the contestants would be the “egg from the mouth of Kneph.” The fact that the contestants take up the suggestion and carry it along makes their mental powers “participans”, like Isis and Osiris; that is, it makes the mental powers of the contestants special causes generating the organic work in the Way of Life; and all the mental powers active in and about the plan, would, in the glyphic way of speaking, be represented as Gods, demi-gods or heroes, bringing about the at-one-making of conflicting interests and the establishment of social harmony, by organization in accordance with Living Principles.

In New Testament writings, the difference between Protogonos and Participans, the Life-giving impulse and the organic means of practically applying and perfecting the impulse in the Way of Life, is illustrated in the difference between Christ and the evangelists and apostles. The Christ-Logos or “WORD of God” is “protogonos” to the Christian Cult; the evangelists and apostles are “participans” to the work of Civilizing humanity.

The glyphically and hermeneutically worded formulas of religious thought all require matter-of-fact and up-to-date elucidations to become intelligible to the terminologically developed mind. The thinkers of antiquity have labored much to elucidate the workings of their sacred formulas by practical application, without accomplishing much in the way of making the formulas intelligible. The practical applications are always fragmentary, throwing only side-lights on the subject, as does the above illustration.

The Kneph-Ptah, Isis-Osiris formulas refer to the development and evolution of language and of special faculties and organic powers of mind which build up civilization as a whole, and not in application to any imaginary town, as in our illustration. These formulas are sweeping, matter-of-fact impressions, no matter how fanciful glyphic, hermeneutic or other figurative Types of speech, may make them appear.

The idea of “protogonos” or “original-born”, does not make a God-character, such as Kneph, an original language-giver; it only makes him a language-improver on the original plan. Other such improvers are Merodach and Nebo; Kadmos, Hermes, the Daemogargon to whom Lactantius refers, etc.

The idea of improvement, which connects itself with these characters, is often only an idea of intellectual regeneration, aiming to make Thought return to the care of Feelings and to its original hold on the “Crucial Point.” This return, in the New Testament is depleted by the John-the-Baptist-stories. John, baptising in the “River of Reason”, washes away the filth which Erring Thought has caused to accumulate in and about Living Consciousness, purifying it, putting it in the K’an stage, as the Chinese would say, and preparing it for healthful, regenerative growth. In the Babylonian myth it appears as the advice which Ea gives to his son Merodach in regard to restoring the deranged conditions of society.

The word “original”, like the words “self-existing” and “eternal power” or “demiurge”, “world-making God” is only an instance of the extravagant use of language in which myth abounds.

It must not be imagined that modern Egyptologists, who undertake to explain the meaning of the Art of ancient Egypt, understand the thoughts and intent which the ancient Egyptians originally embodied in it. In order to understand that meaning it is necessary to understand the very workings of Egyptian consciousness, in language embodied, and by dogmas defined, for out of these the Egyptian cults and their iconography grew. The workings of these dogmas are not at all understood by Egyptologists. The works bearing pretentious titles, referring to the subject, are not elucidations of the consciousness which originally lived in the Egyptian mind, but they contain only expressions of the consciousness which lives in the modern mind; and these two kinds of consciousness are as different as the day of natural intelligence is different from the day of acquired intellectuality. A few specimens of that which modern learning thinks it knows about Egyptian dogmas have been published in the work entitled *LEHRBUCH DER AEGYPTISCHEN DOGMATIK*, by GERNANDT, a work which went through three editions within a comparatively short time. Anyone interested in the subject can see for himself how much Sense and Reason he can get out of this work, which is probably the best extant.



79

Picture from Professor Erman's "*Ägypten und Ägyptisches Leben im Altertum*", and his interpretation of its meaning according to the literal translation of the inscription.

KING SETY I. OFFERS WINE BEFORE OSIRIS, "TO THE CHIEF GOD OF THE WEST (i. e. of the kingdom of the dead), the Great God, the Lord of Abydos, Uennofre, the Lord of Eternity, the Ruler of Eternity" (Erman)

At the time of the publication of this work, Herr Erman was the regularly appointed Professor of Egyptology in the University of Leipzig. He is associated with Prof. Brugsch, and a true exponent of the historically insane school of up-to-date archaeology.

King Sety is the personification of the sovereignty of the Free-agency determining-power at a certain stage of intellectual evolution, called a Dynasty. His offer of wine to the Osiris family, shown in the above picture, means that the Free-agency mind respects the organizing power in the dormant civilizing instinct, which the natural use of language originally evolved out of the organizing power of life, active in the process of nature.

The religious ceremonies of antiquity had a matter-of-fact meaning, designed to connect the temporarily reigning system with the eternal workings of the organizing Genius. A perverted remnant of this old-time meaning still exists in the modern idea of "king by the grace of God".

The people in general imagine that the writing on the Rosetta stone has given modern learning some unfailing means to read the thought and intent of the ancient Egyptians. This kind of imagination is error. The literal translation of demotic writing conveys no sacerdotal meaning. The literal meaning of words is only in a very remote way explanatory of that consciousness which maintained the life of Egyptian civilization. The sacerdotal meaning of the mythical stories and art of ancient Egypt

represented the consciousness which originally gave character and form to Egyptian civilization, it represented it in a truer Light than historic notes ever did or ever can, for these notes are only abstract hints at something which lives beyond the reach of words. The sacerdotal meanings of mythical stories and art are not given in historic notes. Max Muller says: "In spite of the abundance of materials, in spite of the "ruins of temples, and numberless statues and half-deciphered papyri, I must confess "that we have not yet come very near the beatings of the heart that gave life to all this "strange and mysterious grandeur."

What modern learning thinks about the Egyptian cult and the meanings of its works of Art, may be seen from the remarks of Erman, who, although a popular writer, is quite in line with the foremost learning of our day with regard to all matters concerning ancient Egypt. Erman, in the translation of his work by H. M. Tirard, on page 282, makes the following remark:

"The decoration of the temple corresponded with its sacred character, being almost throughout purely religious. The walls and pillars were generally covered from top to bottom with representations of the gods; the brilliant colouring brightening the broad spaces in the building. These pictures were little more than pure decoration, and their monotony is almost incredible. We see the king standing in a stiff posture, dressed in a costume of ancient date, with the great divinities of the temple. The principal god holds the sign of life to his nose; the goddess blesses him, laying her hand on his shoulders; the third and youthful god looks on, and Thoth, the scribe of the god, marks down the "millions of years", which these divinities bestow upon the Pharaoh. The following scenes also constantly occur: two gods embrace the monarch, or a goddess gives him her breast; Horus and Set, the gods of war, teach him to shoot with bow and arrow; or the monarch stands in supplication before several gods seated on their thrones in two columns one over the other, all being exactly alike; or these divine puppets themselves approach the Pharaoh in two long rows, in order to express their thanks to him for this beautiful monument. That these reliefs were purely decorative and served no other purpose than to enliven with their colour the large blank spaces of walls and pillars, we see by the fact that they are repeated on the corresponding parts of the architecture, where they are all turned in the opposite direction for the sake of symmetry."



"King Ramses II receives from Amun Re, "The Lord of Karnak", who is seated in "a chapel, the sign of the numberless festivals which he should yet live to see.

"The god says: "My beloved son of my body, lord of the two countries, User-ma "Re, chosen of Re, I give thee the two countries in peace, I give thee millions of festivals in life, duration and purity." But the consort of Amun, "the lady of heaven and "the ruler of the gods", says: "I place the diadem of Re on thy head, and give thee "years of festivals, whilst all the barbarians lie beneath thy feet." The moon-god "Chons, "the child of the two gods", says: "I give thee thy strength."

"The same may be said of numberless inscriptions of the temples; their contents "are quite secondary to their decorative purpose. The god assures the king over and "over again in these words, "I give thee years of eternity and the joyful government "over the two countries. So long as I exist, so long shalt thou exist on earth, shining as King of Upper Egypt and King of Lower Egypt on the throne of the living. "As long as heaven endures thy name shall endure, and shall grow eternally, as a reward "for this beautiful, great, pure, strong, excellent memorial that thou hast erected to "me. Thou hast accomplished it, thou ever living one." In other places the god says: "I bestow upon thee life, duration, purity, or "I bestow, upon thee everlasting life "of Re, and his years as monarch of the two countries; the black and the red land "lie beneath thy throne, as they lie daily beneath that of Re." Or, again, "My son "whom I love, my heart rejoices when I see thy beauty; thou hast renewed for me once "more my divine house, as the horizon of the sky. For this reason, I give to thee the "eternal life of Re and the years of Atum."

From this quotation it will be evident that the alleged interpretation and elucidations of the consciousness of ancient Egypt, and its artistic representations, are conceived and depicted by modern learning as having been entirely devoid of Sense and Reason; when, as a matter of fact, the ancient Egyptians were infinitely further advanced in all sensible and reasonable conceptions of nature's inner activity than learning is at present. It is for this reason that modern Egyptologists cannot decipher the thought and intent embodied in sacerdotal Art and writings of Egypt. No thinking mind can go beyond the limits of its own knowing powers. Ancient Egypt occupied a position as high in the development of Sense and Reason as is the position of modern Intellectuality in all matters concerning mechanical system. That which seems unknowable to modern science was self-evident in the consciousness of the original Egyptian thinkers. When a modern analytic thinker undertakes to elucidate the thoughts of ancient Egypt, he talks of that which to him is unknowable, and which he cannot possibly represent by terminological language, fully and fairly. The learnedly alleged foolishness of the ancient Egyptians is nothing else than an evidence of the actual foolishness of modern learning, in its attempt to conceive and represent the Causes of Life by its analytic ways and means of thinking.

Amon Ra is a personification of a factor in that causation which evolved the now dormant civilizing instinct; he is the "old-man Genius" of ancient Egypt, who began the work of making Fact or nature's activity known as it is in itself and not as analytic thought may happen to conceive it. He is a pre-alphabetic Genius, who played a part in the evolution of the human knowing-and doing-powers which are now vested in the dormant civilizing instinct and which underlie the growth of later Free-agency powers.

The Egyptian Maut, consort of Amon Ra, is, like the Chinese Hsi Wang Mu, a personified conception of the original mother-consciousness of the civilizing instinct, by rational use of pre-alphabetic language evolved.

Chons personifies the reflective powers of thought, fully evolved and able to represent the sum and substance of Fact—the world process—conceptively, by ways and means of word-vested ideas.

Chons of Egypt, like the Babylonian Izdubar, is the supporter of characterful organization and the opponent of characterless system.

It is with the Egyptian God-idea, as it is with the ancient God-ideas of all other great cults. They were embodied in radicals and cardinals of language, in character-glyphs, and stories elucidating their careers; being thus embodied, they appear in old Types of language, of which modern learning has no conception. Yet these out-of-date embodiments of consciousness in language once threw Light into the inner workings and procedures in the development and evolution of the Powers of Life and Mind in the World Process. The older Egyptians knew no Gods, who were not embodied in human life and consciousness as powers, which had raised humanity above the animal level. They knew nothing about gods living in unknown worlds and acting at a distance without practical means of communication, to develop the human powers of Fact-knowing and Truth-telling.

It is the folly of historic learning which invents foreign Gods, with whom the human mind cannot commune by its existing powers and means of consciousness. Foreign Gods in foreign worlds are products of folly. It is folly to assume that the Original Cause properly called God, did not equip the mind of man, its Free-agent, with means of knowing Right from Wrong, Good from Evil—with means of doing the Right Thing at the Right Time, to make the Free-agency power and Civilization a success. It is stupidity not to know the God-given ways and means to Fact-knowing, Truth-telling and Right-doing. It is unnatural ignorance of life and mind which does not know the ways and means by which the thinking powers can connect themselves with the causes of their origin which are still active within them, for where the effect lives, there the cause is active. Folly, unnatural ignorance and superstition have always introduced foreign God-ideas into the civilized mind, to disturb its working order and to afflict humanity with the effects of devilish possession.

The meaning of no sacerdotal work of Art is fairly rendered by modern learning, nor can it ever be so rendered while modern learning fails to define the meaning of the divine names, so as to approximately create the same consciousness in the modern mind which once lived in the ancient mind, and to which the name appealed. To say as does modern learning: "Ra means the 'sun' and Ma means 'mother' and Set means 'the God of War'", "is merely giving expression to the intellectual rot which has accumulated in the mind of the modern Egyptologist. Similar rot has often accumulated in learned minds in former ages. It was this kind of rot which Herakles cleaned out of the AUGEAN stable, by turning a clear current of Common Sense through it.

Had Herr Erman understood the difference between the figurative language of Ancient Egypt and the terminological language of our day, he would have known more about the subject of which he was speaking. He would have known that the reference to the two countries in his quotation given above, refers to the two realms of mind—the inner motivity, and the outer adaptability. He would have known that "king" means "Free-agency Determining Power," and that "festival" means "Free-agency rejoicings in the rule of Right and Reason." He would have known that the long processions which approach what he calls "a god" from opposite directions, are not mere matters of symmetry, purely decorative in character, but that they deplete the counter-activity of faculties of life, mind and thought, acting toward one common purpose and endeavor. The reason why Herr Erman finds the religious Iconography of Ancient Egypt absurd is that he so conceived it, for want of better understanding. This same lack of understanding is notable in the interpretations of all old-time works of religious thought, our own Testamentary writings not excepted.

One learned word-knower begins by stating that "AMON RA" means the sun, and by asserting that the Egyptians were sun or other phenomena worshippers, because he himself has no understanding of anything but phenomena; and every other man of learning, equally devoid of understanding, repeats the first man's silly assertion. Thus the absurd lie passes along the walks of university learning through an age of intellectual delusion. This way of passing the lie along is what modern learning considers Truth-telling in the way of enlightenment.

As far as I have been able to find, in looking through the subject of original Gods, I have found none who were not Language-givers for the purpose of perfecting the Knowing- and Doing-Powers of mankind. None of the original Gods were merely thinking Powers or speaking Genii; but they were Living Genii and Creative Powers, who, by ways and means of language, evolved human consciousness, in order to advance the civilizing purpose into the Free-agency character.

Consciousness depends upon language for its development, and civilization depends upon consciousness and Free-agency Character for its welfare.

The God-consciousness of humanity originated naturally in the reverence which the thoughtful mind feels for the Genius of life, who gave it superior knowing-and Free-agency doing-powers. The original God-consciousness was naturally much alike

in all mankind; it formed itself about the focus of self-conscious Free-agency character, which sought to unify the requirements of organic continuity of life with the requirements of temporary and fatal systems. All religious ceremonies originally seemed to have aimed at drawing the attention of thought to the necessity for such unification. (see the Chinese Li Ki) The original meaning of these ceremonies became lost to later thought; ceremonies without meaning became a mere matter of rule, routine—ritual—as the original God-consciousness became diverted and diversified into all sorts of God-ideas, which no two thinking minds ever entirely share.



81

The Mythical LOCUST, representative of opinions regarding Light and Right.

Mythical Story and Sacred Art depicted ready-made, fixed and standardized opinions usually as star-ideas; and the work which opinions about Light and Right do in civilization, as a Locust-pest. They generally depicted intellectual derangements by physical disorders, mythically called diseases or pests, or described as calamities of one kind or another. The locust-idea, in particular, served to depict the unsavory character of the world-vested, letter-of-the-law consciousness which ignored the living consciousness in the civilized mind and the self-conscious spirit of the unwritten law of life. The locust-character figured in direct opposition to that of the bird-headed Horos, for the purpose of distinguishing the irrational opinions of systematic thinkers from the ideality which had fitness of survival and regenerative powers. The difference between the Horos-ideality and the locust-idea rested on the difference between Ankh and Uas—the symbol of the living consciousness and the symbol of the thinking consciousness—which were usually placed in the hands of some Genius who had rational determining-powers, or at least a fully evolved Free-agency will. The Uas or Cucupha-headed scepter, however, differed from the locust, inasmuch as the former represented ideality holding to the living principles which evolved the civilizing instinct and the Free-agency self-consciousness, while the latter ignored these principles and the natural requirements to higher organic evolution.

The Ankh or Sistrum, held in the hands of a Determining Genius, figured as the double-active power of common sense to select and reject understandingly, and the Uas figured as the symbol of special sense, by thought extended into the workings of the intellect.

The earlier Egyptians seemed to have looked upon intellectuality as something approaching an unequivocal blessing, no matter what were its fatal extravagances and waywardness. They apparently saw more good and less evil than other civilized races, not only in the abstract ideas represented by the serpent and Cucupha-characters and denounced by later cults as evil-workers, but they considered abstract intellectuality in general as much of an Agathodaemon or Holy Ghost-power, to be revered. Later cults usually went to excess in attacking abstract intellectuality and its fixed star-ideas, as unequivocal evil-workers. Abstract, ready-made ideas and ideals may have lost their prestige in later times, because in the onward development of intellectuality and analytic language, thought lost its natural hold on living consciousness, on the inner workings of nature and on fundamental principles, and became more and more self-sufficient and unduly wayward.

As civilized life and its controlling intellectuality advance, so does knowledge come to consist of an inorganic conglomerate of ready-made ideas. Ideality will cut loose from living consciousness, as the ship of life goes to sea—perhaps never again to find anchorage in elementary mother-consciousness.

The star-ideas, which were originally only means to ends, came to assume the character of life-controlling powers; the character of the Upright Basilisk metamorphoses into the character of the serpent who deceives the whole world. The Cucuphaleality metamorphoses into the character of the devastating locust-idea—the enemy of the garden-spots of civilization. Abstract ideality and intellectuality came to be mythically represented as falling upon civilization like a locust-pest. The self-sufficiency of abstract thought fell upon the cultivated fields like a greedy locust, to feast upon the fruits of labor, with the result of eventually converting garden-spots into deserts.

The subject of ready-made Ideas connects itself naturally with the two procedures of thought, which are symbolically represented by Gammadion and Triskele, for these procedures are the syllogizing and "cypselizing" methods by which ready-made ideas are manufactured, and stored away in the categories of the mind or in some intellectual tool-chest. The Gammadion mainly represents the mythological or theological methods of thinking about original causation and the "cypselizing" and moralizing procedures of dogmatists, while the Triskele mainly represents the empirical and scientific methods of thinking about phenomena or outer interaction of things in nature and about syllogistically prepared classifications of abstract conceptions of Fact. The products of these methods of thinking have value only if they come under the control of a fully evolved Free-agency Genius, for only such a Genius can make right and reasonable use of means to the end of living, be these means products of physical or of intellectual labor.

The Gammadion and Triskele stand connected with the ideas symbolized by Ankh and Uas, for all represent the fact that two kinds of Intellectual tools are needed for the work of the Free-agency mind, so that it may be able to unify the requirements of social life and organization with those of bread-winning system.

Inasmuch as Ankh and Uas represent "the two realms" of mind as furnishing tools for the determining Intellect, in so far as it proper to put the Ankh and Uas in the hands of some Determining Genius.

The mythical Locust, which is made representative of the abstract Idea grown self-sufficient, is not accredited with the required Free-agency power nor even with any civilizing instinct, but, on the contrary, its destructive character is deliberately chosen to deplet the evils of abstract enlightenment and of self-sufficient thought, seizing upon the work of civilization.

The position of the human-like leg in the above Locust-picture is emphatically reversed to the position of the head, for the purpose of showing the intellectual perversion of the mind given to think only in those ways which produce means to the end of living and not the character required to make right and reasonable use of those means, so as to serve civilization.

There is an inscription to the above picture, to which we will come later.



82

The UAS, or long-eared Scepter of Intellectuality, denotes the regime of empirical and discursive ideality or intellectuality, vested in Terms and acquired by instruction from hearsay sources.

The Uas represents the ear-born character of word-vested, ready-made Ideality, as being largely acquired by instruction from hearsay sources and mainly concerning outer observations and experiences. The large ears suggest the "wings of fancy" and the inclination of empirical thought to jump or fly to conclusions, in one-sided ways in which ideas are generated in the byways of discursive thinking.

The scepter, apart from its mythical head, represents intellectual determining-power, and when placed in the hand of some Divine Genius or Free-agent, indicates that the ready-made idea is of value only if reasonably used by a living, self-conscious Genius, and that Genius usually holds the Ankh or Sistrum in his other hand, in order to indicate that he is not merely an empirically thinking character, but one who still holds to fundamental consciousness of life and the organizing principles which evolve human life and elevate human character.

From the earlier Egyptian point of view, the ready-made idea and the abstract intellectuality, such as term-vested notions of morality or the fixed letter of the written law, etc., were almost invariably considered as serviceable means to the end of Right-living. The earlier Dynasties seem to have assumed that the hierarchy evolved a highly self-conscious determining-power in the public mind, which made right and reasonable use of intellectual tools.

In Ancient Egypt, the serpent-character, which glyphically represented abstract intellectuality, figures originally as an Upright Basilisk, it is evidently a descendent of the Chinese Dragon-idea; in later ages it lost much of its prestige and finally it fell from grace entirely. Abstract intellectuality became recognized as a potential source of evil, for the reason that the hierarchy itself became perfunctory in the performance of its duties. It lost its self-consciousness of the Causes of life, of the evolution of the human intellect and of the Free-agency character; it lost its knowledge of Natural Causation by substituting visionary ideas of causes and knowledge of names and words for the self-consciousness of Fact.

Hierarchical leadership, having thus descended from nature-knowledge to word-knowledge, lost its power to do more than lead the public mind into merely functional performance of ceremonies, the original meaning of which had been lost and which therefore could no longer serve to evolve the Genius of the Free-agency character, nor the ability to make right and reasonable use of intellectual tools, ready-made ideas, etc.

The Genius of the Free-agency power in man goes to sleep if the lights of self-consciousness are not kept alive in the mind, if educational leadership does nothing to stimulate the powers of rational discernment nor to evolve and elevate the conscientious Doing-powers. To do this work of educational enlightenment and conscientious discipline, the religious ceremonies were originally formulated. They did effectual work only while the Free-agency Genius, who fully understood the necessity of unifying the requirements of the continuous life of social organizations with those of temporary systems, directed them. The abstract idea is only an intellectual tool, and term-vested intellectuality can never be more than an intellectual tool-chest. If this tool-chest comes under the control of a perverted determining-power, which does not carry the civilizing purpose properly along the destined course of development, then it serves to do the work of evil in civilization.

The "Gathas Akunavati" of the Parsees enter upon this important subject in their opening lines. Right-thinking, Right-speaking, Right-doing, depend upon the ability of thought to connect itself with the civilizing purpose in living consciousness,—with the "Soul of Taurus", as the translator puts it.

Religious ceremonies have done much of the civilizing work in antiquity; they were not always a hollow show, by ignorance conceived or directed. Their original meaning and use may some day surprise the modern mind, which is inclined to see nothing but foolishness in old-time religious ceremonies, mysteries, or even modern sacraments.

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GIFT

ARGUMENT TO

ERRORS OF THOUGHT

—IN—

SCIENCE, RELIGION AND SOCIAL
LIFE

—AND—



THEIR EVIL INFLUENCES FROM PRE-ALPHABETIC AGES
TO THE PRESENT DAY

—WITH—

PARTICULAR REGARD TO THE QUESTIONS OF THE HOUR
AND THE DANGERS OF MODERN CIVILIZATION

By ST. GEORGE

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ARGUMENT TO ERRORS OF THOUGHT

By St. George.

In view of the fact that several volumes will be required to examine the career of Erring Thought in past and present civilizations, it may not be amiss to preface the subject with a brief argument in order to indicate its drift and importance.

This introductory sketch and the following volumes about to be published are written in the hope of elucidating the fact that many great evils in civilized life arise in errors of thought—in faulty and superficial ways of judging the causes of existing conditions and of reasoning from cause to consequence. The faulty work of the mind, and especially of the thinking faculties, develops itself into great popular delusions, which destroy social peace and welfare.

Connected with this elucidation is the attempt to prove that the evils so arising cannot be averted save by correcting the erring ways of thinking into which modern methods of instruction lead the public mind. If errors of thought are at the root of growing evils, this root should be laid bare in order to make possible the eradication of the evil. If modern education disseminates errors of thought which promote the growth of evil in civilized life, or even if it only fails to prepare the public mind properly for the work of civilization, should its errors and shortcomings not be corrected?

The errors of thought which deserve particular attention at the present time are those which are fostered in educational institutions, and which find their way into legislation and administration of social and national affairs.

Intellectual development controls social development. The intellect is the superstructure of natural intelligence, and a product of that consciousness which can be vested in language. There is much in human consciousness, which cannot be so vested but which nevertheless plays an important part in civilized life. The human knowing powers are of a twofold kind, inasmuch as language divides elementary consciousness or natural intelligence into two parts, leaving one part out of consideration as unwritten consciousness, and converting the balance into

what is known as knowledge. That part which is known as knowledge constitutes the intellect, and but little of its work deserves the name of truth. Knowledge and truth are very different things. The knowledge which is true is so only of facts in the way of thinking, but the facts of thinking differ very widely from the facts of living. Knowledge of what is not life is abundant, and true in a way; it is relatively true, but relative truth is a superficial kind of truth, and differs from Truth as a stuffed animal differs from a living one. Knowledge of life at the present stage of intellectual development is one-sided and delusive; it is little more than a matter of opinion, such as the Thinking Ego produces by guessing at the active causes of human existence. The intellectual powers which control civilization may be fairly described as an incoherent, non-organic mass of opinions.

The opinions which rule civilization are not often rationally conceived. They originate largely in misconceptions of the causes which sustain or disturb the development of civilization. Faulty ways of thinking, learnedly established by systems of so-called logic and rhetoric, convert not only faulty conceptions of Fact into persistent errors of judgment, but they mislead the best intentions of the mind, to substitute hollow theories or opinions for needed knowledge of Fact, for that thorough knowledge of the causes active in nature and human nature which generate life and sustain its healthful development in individual and nation.

The causes which sustain or disturb the healthful growth of civilization may be properly called Fact, for the sake of brevity. Fact, so conceived, comprizes a multiplicity of causes which should be known in all their actions, reactions and counteractions, in order to make the judgment of the thinking mind with regard to Right and Wrong something better than a mere matter of opinion. To know this or that feature or phase in the multiplicity, ramification and entanglement of causes is not knowing Fact thoroughly.

To know Fact thoroughly, the thinking faculties must have a well defined footing in the consciousness which accompanies the powers of life in their organic procedures — in development and evolution, in envelopment and involution — and this footing is properly called the human understanding. It is this understanding which needs particular attention on the part of the educators who presume to prepare the human mind for the work of civilization. The modern system of education slights and even ignores the powers of the human understanding, and as a consequence, produces a kind of intellectuality which is rich in opin-

ion but poor in thorough knowledge of life, of its origin, its motivity, its powers to build up or destroy civilization.

A clear understanding of the **principles of procedure** which generate the powers of life and control the forces of death in the process of nature is primarily required in order to judge any act of nature or of human nature as it is in itself and in its bearings upon life and death — upon fitness of survival. Without a thorough understanding of the active principles in natural causation, the thinking mind cannot proceed surefootedly to reason from cause to consequence; it cannot deal rationally with the Gist of Fact and the ever changeful problems of civilized life; it can only guess at the workings of natural causation; it can only form superficial, fragmentary and uncertain judgments, usually called opinions; and by the light of these it can only experiment in the affairs of civilization.

A one-sided and fragmentary knowledge of causation, such as can be obtained in the conventional channels of enlightenment, does not rationally develop the natural understanding of Fact.

The development of a thorough knowledge of Fact in the thinking mind may appear to be a difficult task to accomplish, but the apparent difficulties are not insurmountable. To make the natural causes, active in nature and human nature, thoroughly known, is only a matter of providing the natural knowing powers of mind with two requirements, first, with efficient means to the end of developing the human understanding, and secondly, with the ability of using these means efficiently in both sensible and reasonable ways. The providing of these means and the ability to use them is an educational requirement in all great civilizations. Our intellectual ancestry, even in pre-alphabetic times, has provided these means and also the formulas for their proper use, and later ages have embodied both in the so-called sacred or testamentary writings. Unfortunately, the intellectual achievements of former generations are not now intelligible to us; they cannot be rendered into modern language by the ways and means so far employed in attempted translation and elucidation.

Modern systems of education employ no adequate means to develop the power of the human understanding. Modern science deals only with the powers of perception, and modern theology only with the misconceptions of original causes or of sacred writ. Perceptions and conceptions are faculties which take an indirect hold of Fact, and their work differs from that of the understanding, which has a direct or immediately conscious-connection with the causes active in nature and life. The understanding furnishes immediate knowledge of nature and natural

causation, while the faculties of perception and conception furnish only auxiliary means of knowing, as the etymology of the words indicates. Antiquity clearly distinguished the difference, and evolved language accordingly. Modern learning overlooks this difference and defines the words derived from antiquity in other than their original meanings.

*rough
& out* Philology has been at fault; it has persistently misconceived the natural connection between language and the various factors in human consciousness and self-consciousness, and it has misrepresented the laws of language in antiquity recognized and established.

Modern philology is an 'ology, and like all 'ologies, it fails to consciously connect the thinking faculties with the living powers, or our thought-and word-knowledge with our living consciousness of causes, active in nature and human nature. Modern philology lacks all understanding of the connection between language and the causes of life, and the human consciousness of these causes. The living consciousness of natural causes is a fundamental equipment of the human mind; it is the **raw material** of all knowledge which, by educational training of thinking and speaking, should be properly elaborated into explicit knowledge of Fact,—of natural causation and its principles of procedure. If this raw material of knowledge is not so elaborated, then the effect which education produces in the mind is not what it ought to be; it is not productive of the knowledge needed to make social life a success in extended civilization. Intellectuality may be its product, but it is a type of intellectuality which has no footing in the consciousness of facts which are acts of nature — no understanding of natural causation.

Knowledge of natural causes is a first requirement of the mind which claims Free-agency powers and the ability and right to control the affairs of social life.

It seems as if sufficient knowledge of natural causes was lacking in all branches of learning, save those which concern the bread and butter sciences, for these do not require any knowledge of the inner activity of our nature; they deal only with the outer interaction of things — with phaenomena and conditions, regardless of the invisible causes which produce them.

Our great industrial advancement during the last hundred years has made Christian civilizations the predominant powers on earth. Our industrial advance is due to special sense-development, but not to the proper development of our intrinsic knowing powers, nor to proper character-evolution. Sense provides the ample means which we have, but civilized character is required to make right and reasonable use of the means provided by

sense. This character should be evolved by educational methods. No efficient effort in the way of character-elevation is being made in modern life.

Intellectuality as a sense-developer has done great work; as a character-evolver it is still medieval in all its branches; in fact, it is the product of an irrational, alphabetical over-development of those thinking faculties which ignore or misrepresent the living powers.

Irrational opinions, by education disseminated and by legislation formed into standards of right, are assuming control of social and political affairs throughout Christian civilization, but especially in these United States.

All opinions ever advanced regarding education, legislation, finance, tariff, trusts, taxation, etc., are as faulty as are the opinions with regard to religious faith; all are unduly diverse, conflicting and even contradictory, because they are formed without thorough knowledge of fundamental facts, and without regard to the inner workings of those natural causes which evolve the powers of life in general and the mental power of human life in particular, and which must be known to the Free-agency mind so that it may be able to distinguish that which supports the order of life from that which disturbs it—Right from Wrong, Good from Evil, etc.

The highest judges in the land differ in their opinions of Right or Wrong with regard to matters of the greatest importance to civilization. They do so because their natural understanding of causes has not been fully and fairly developed. Their natural powers of discernment have not been evolved; they make arbitrary distinctions in their way of reasoning; they reason in accordance with ready-made ideas and prejudices. They make distinctions in the way of thinking which are not differences in Fact; they pronounce one Trust unlawful and they consider another Trust, formed in the same way and operating in accordance with the same methods, thoroughly lawful. They introduce their contradictory opinions of good and evil into their decisions, and they claim to base these decisions upon reason, although their reasoning is only an arbitrary procedure in the process of thought, which differs widely from the principles of procedure which sustain the order of life. If the supreme judging power in a nation can so gravely err, what can be expected from the average mind which presumably rules the policy of the nation by its votes.

To know the causes active in nature and human life is a very different thing from knowing the ideas by which modern learning attempts to represent these causes. The ideal picture is a very different thing from the active fact which it aims to represent. It is only a knowledge of superficial aspects of Fact, which differs from the fact as a photograph differs from the thing photographed. The aspect may furnish an outer view of Fact, but it does not bring into the light of consciousness the natural causes active within existing things.

The natural knowing powers of the human mind stand immediately connected with the powers of life; they have their root in the very Gist of natural causation, and they have also a branch-development which is inseparably connected with that root. In all this, the natural knowing powers differ from the learnedly developed thinking faculties and powers, and hence the capacities of the human mind differ from and transcend those of modern learning. Modern learning is yet in its swaddling clothes as compared with the Great Learning of pre-Tartaric China and that recorded in the pre-alphabetic vestiges of art.

Our civilizations have passed through long eras of intellectual retrogression, the nadir of which we have but just passed. Daemonized minds, and not humane intellects, have ruled in civilization during historic ages, and made the earth a graveyard of ruined and slaughtered nations. Unfeeling and perverted intellectuality has been the curse of all historic civilizations. Erring, ill-disciplined, characterless Thought has always pushed Living Reason from the throne of mind and made arbitrary force the ruling power in civilizations. From the dawn of history to the present times have the powers of thought and language been subjected to the character-perverting influence of faulty systems of alphabetical education and instruction, and as a result continuous warfare and internecine strife have been the destroyers of nations.

The false lights of consciousness which fragmentary alphabetical training always develops in the thinking and talking intellectuals, have never failed in destroying the virtues of the civilizing instinct, pre-alphabetically evolved in the human mind.

Language, the original civilizer of mankind, has always become a daemonizing power in the control of thinking egotists whom alphabetical learning has ever produced and still produces.

The Thinking Ego, alphabetically enlightened, has always tortured and tyrannized over the living and feeling self, and thereby undermined and destroyed the order of life — the health and well-being in individual and nation.

We have but just emerged from the darkest of intellectually benighted ages—the so-called Middle Ages of the Christian cult. Our intellectual ancestry of medieval times were visionary and daemonized bigots who practiced, suffered or countenanced all sorts of wrongs against the rights of man. We may think that we are now proceeding surefootedly in the way of peace and prosperity; but if we so think we may err. The causes which have many times ruined great and prosperous civilizations are still active among us. With these causes we must make ourselves familiar, by going beyond the reach of modern learning, for modern learning ignores them.

Modern learning of all kinds has the one great defect that it detaches the human thinking powers from the living powers and thereby makes thought a self-sufficient factor of mind and a manufacturer of theories and opinions. Modern learning does marvelous work in the workshop of thought, but it does not know the natural ways and means by which the Thinking Ego can enter the workshop of nature to ascertain the workings of the causes active within.

The intellectualized mind cannot rationally deal with the requirements of civilized life if it does not understand the workings of the causes active in the process of nature and especially the causes of human development and evolution. It is necessary to make these causes fully and fairly known as they are in themselves, and not merely as they may be represented by this or that class of thinkers or alleged truth-tellers.

Education, which develops no truer lights of consciousness in the public mind than are either the relative truths of scientific empirics or the conflicting God-ideas of theologians, does not serve our great and growing civilization well; it leads the mind to form opinions without the fundamentally necessary knowledge of Fact. The opinions so formed are liable to work up what antiquity knew as a "war of words" for opinion's sake—an undue conflict of learnedly established opinions which cannot be harmonized among themselves, nor be made to minister effectually to the requirements of civilized life. The conflict of such opinions has usually been destructive to social order and peace.

Learning in all its branches, save those of the bread and butter sciences, is only a product of opinions, irrationally conceived and systematically fixed in definitions of words which misrepresent the changeful workings of natural causation in all development and evolution. The process of existence and the eternal

chain of causation are unknown to all modern thinkers; they are virtually ignored, if not denied, by modern learning, which substitutes its "ologies" for knowledge of Fact. Abstract learning of all kinds is only a conglomerate of opinions, irrationally conceived and propagated in ways of hollow, alphabetical talk without due knowledge of fundamental facts. There is altogether too much theoretical talk and too little practical understanding in the various schools of thought established by modern learning.

The teachings in school and church have an unhappy influence upon the public mind; they lead the thinking faculties away from the natural knowing powers, and they instil ready-made ideas into the mind, instead of evolving the powers of discernment in naturally logical ways. **Ready-made ideas** regarding the right or wrong, the good or evil in social life, are dangerous tools of the mind. They are means to the end of pre-judging Fact, and generally designed for some special purpose. Having served their purpose, they do not pass out of existence, but metamorphose into persistent prejudices. Scattering themselves over the earth like firebrands, they set ablaze those tendencies to popular delusion which have but too often swept civilizations off the face of the earth.

Modern learning leads the thinking faculties of the public mind into superficial channels. It talks about phaenomena and conditions, but it utterly fails to elucidate the causes of phaenomena and conditions. Knowledge of phaenomena and conditions is not knowledge of Fact.

The theologian's talk about primary causes and the scientist's talk about secondary causes is hollow, because it ignores natural causes, the causes of life, of development and of evolution. It only represents one-sided and fragmentary aspects of natural causes and ideal pictures of these aspects. This kind of knowledge antiquity described as "shell-knowledge."

All scientific and theological talk about social conditions is equally hollow if it does not fully and fairly elucidate the causes which produce these conditions, and no learned thinker has ever elucidated these causes in modern life.

To know conditions as science and theology represent them to the public mind, is not knowing them as they should be known. That which produces conditions of well-being and of suffering in civilized life should be made fully and fairly known through the channels of education, for only if the causes of well-being and suffering are known can the thinking mind employ proper means in efficient ways to promote the healthful growth of civilization.

The Gods have evolved free-agency powers out of the elementary knowing and doing powers of life. The free-agent selects the soil and plants his root of character. School and Church water the growing plant; so antiquity held.

The assertion that the causes of human life and development are unknowable cannot be satisfactory to any free-agent or to any reasonable man. If these causes are unknowable, all knowledge of life, of right and wrong, of good and evil, is necessarily a matter of opinion, formed without sufficient knowledge of Fact, of doubtful value and probably not truly representative of the requirements of life. Why should any man willingly subject himself to control of any opinionated mind—of any mind that does not understand the workings of natural cause and consequence?

All talk of truth is hollow if it ignores the organizing powers active in nature and civilization, and productive of life in general and of human intelligence and intellectuality in particular.

Hollow talk

in school and church, in college, university and public life is the danger of the hour. It converts the virtues of natural intelligence into sham intellectuality, and the fulness of natural knowing powers into the superficiality and hollowness of opinions. The conversion of irrational opinions into laws is fatal error; it is the cardinal sins of superficial and perverted intellectuality.

Hollow talk in school separates the thinking consciousness from the living consciousness; it makes the faculties of thought self-sufficient and produces much hollow word-knowledge, all of which misleads the judging and reasoning powers of the mind.

Hollow talk in church substitutes diverse and contradictory God and Devil ideas for the living God-consciousness in the human mind; it disseminates absentee God-ideas, which are alleged to represent some unknowable divinity, distant from our world of life. Our living God-consciousness is the elementary consciousness of the organizing powers of life, mind and thought, active in the process of existence, and this consciousness has virtues as a humanizing power which the conflicting God-ideas and current theories of heaven and hell, now circulating as theological established truths, do not usually sustain.

Hollow talk in theological colleges misrepresents the testamentary records of human experience which depict the causes of human welfare, as well as those of national degeneracy and destruction.

Hollow talk about sin makes men lose respect for religious leadership, if not also for right and reason.

Hollow talk about morality fills the hospitals.

Hollow talk of virtue and justice makes that appear right which, in fact, is not right, and that wrong which is not wrong; it perverts the working order of the mind, substituting imaginary reasons for the living consciousness of natural causes, and biased opinions for knowledge of Fact, in ways which make all thinking minds more or less irrational; thus hollow talk spreads popular delusions.

Language is the gift divine which elevates human nature above that of the animal, and makes civilization possible. Hollow talk is an abuse of human language and a source of evil in civilized life.

Hollow is all talk of good and evil which ignores or misrepresents the active causes productive of conditions of well-being and suffering. Active causes are the Gist of Fact; conditions and all other appearances are only that which can be said in connection with causes in statements of Fact.

Hollow is all talk of peace and salvation when the existing conditions and the causes which produce them make for war and damnation. The causes, making for either war or peace, must be known and properly dealt with before peace and salvation can be secured.

Hollow talk of dishonesty among the **higher-ups** never reaches the seat of evil; it only makes the lowly think that dishonesty is the stairway to prosperity, and it generates a brood of scheming parasites in civilization.

Hollow talk of predatory wealth demoralizes the masses, engenders class hatred and spreads the delusion that wealth is necessarily a public enemy when, as a matter of fact, the men of great business ability and wealth are usually the most active factors in national prosperity, and most sincerely interested in public welfare.

Hollow is all talk which seeks to inspire the public mind with any ready-made opinions, pro or con, regarding this or that factor in civilization.

Hollow talk substitutes general and particular visions, relatively and partially true statements of Fact, for gisty judgments.

Relative truths are fixed conceptions of one-sided aspects of Fact, true in a way to the point of view, as opinions generally are, but false to the Gist of Fact. Relative truths regarding the causes of life and human welfare are **tainted truths**.

Tainted truths, by hollow talk disseminated, are more powerful foes to the democratic institutions of this country than is

tainted money. Tainted money may unduly diminish the prosperity of some factors in a democratic commonwealth, but tainted truths delude the knowing power in the public mind and pervert the character required to make self-government a success. Democratic institutions of a very extended character, as are ours, cannot maintain themselves long if honest truth and honest money are not the circulating mediums in public life.

The care of one hundred millions of people embodied in one social organization, with all the ramifications and entanglements of diverse and conflicting interests, needs thoroughly rational leadership, which the present opinionated talent cannot furnish; in fact, it needs fully enlightened high-character genius, which only an organization devoted solely to the study of national welfare can evolve, if it goes away from and beyond all systems of modern learning and all conventional ways of manufacturing opinions and of dealing in ready-made ideas.

Hollow talk of circulation-seeking journalism points to undesirable conditions, the origin of which is not thoroughly understood, and calls for reforms which only substitute a new error for an old one. The lazy mind, or the mind busy with its own special affairs, is usually ready to accept ready-made opinions as full and fair statements of Fact, and to be guided and controlled by these opinions, especially when they promise reform and betterment of conditions. The acceptance of ready-made opinions makes dupes of many honest-minded and otherwise reasonable people, and starts the ever fatal reform-mania, which attempts to do by legislation the work which education has failed to do; that is, to elevate the character of the people in general and of their representatives and leaders more especially.

Short-sighted journalism so misleads many voters that they labor for the undoing of their own welfare, not only for the undoing of their own individual liberty and prosperity, but also to the end of making this country dependent on a foreign credit-system, and subject to international programmers.

The voters of this republic, inspired by moralizing talk and by promise of better conditions, labor to fetter the money evils legislatively, with the result of "forging fetters their own feet to fit", as did the populace in the colonies of ancient Greece.

The reform-crazed American voter now calls for more special legislation, which does not increase his chances of peace and plenty, but which deprives him of his civic rights and liberties, and places more and more power into the hands of politicians and public servants, and more burdens on his own life. He virtually calls for an extension of the recently established bureaucratic system; he calls for administrative interference in local af-

fairs by agents of the central government, which cannot keep itself thoroughly informed about local requirements in this vast country; he calls for more extravagances in national administration; he calls for tariff-revision which would result in transferring our national cash-resources to foreign money-powers, and which would put America's laboring classes into direct competition with cheap foreign labor; he calls for reciprocity with foreign countries with which he cannot compete: — countries which do not bear the heavy burden of our wasteful government and which are not subject to our extraordinary living expenses. He calls for all sorts of administrative measures which would necessitate more national bond-issues and higher taxation, and which would place greater burdens on the wealth-producing classes. He calls for more battleships, not needed for coast defense nor for the protection of commerce in the absence of a merchant navy. He glories in the acquisition of foreign domains, populated by races which cannot assimilate with ours and which are not susceptible to self-government. He takes delight in seeing the aggressive policy of our central government and its interference in foreign affairs, its proposed coalitions with monarchical governments, better organized than our own to control international policy, but playing a dangerous international game. He submits to the usurpation of power by the public servants who undertake to manage his national affairs, and who have usually not enough knowledge and experience to manage properly the affairs of a single county, but who are filled with ambition, not only to rule with an iron hand the many millions of people in these United States, but to play an arrogant and dominant part among the great civilizations of the earth. He even endorses the expensive foreign policy of his national representatives, and he accepts without question the inspirations of international programmers, handed to him as news in the daily press.

The average American voter, by news items inspired, sees all sorts of possibilities of either coming greatness or dawning dangers, which are impossibilities in fact, but he overlooks the most important of all national dangers, the undoing of his national independence of foreign money-systems, and he ignores another quite important factor in the extension of our republican institutions, viz., the fact that party-regime without a truly patriotic, characterful, centralizing middle-power can never be a lasting success in an extended and rapidly growing civilization, for it works to maintain itself and its own one-sided interest at the expense of the commonwealth.

Party-regime

such as ours, may serve early stages of national development well, and it did so serve the early stages in the growth of this republic, but in great and extended stages of national development party-regime without some national centralizing power must ever prove a failure. It proceeds by going into side-issues, and it cannot avoid becoming so extravagantly one-sided in opinions and in legislative and administrative measures as to divide the house against itself if opinions are the only lights which determine civic rights.

Aggressive opinions and extravagant party-measures sow the seeds of bitterness and hatefulness among social constituents. The hollow talk of party-workers lionizes its own supporters and exerts itself to assassinate the reputations of its opponents. It exalts the opinion-made and usually pernicious systems which corrupt the men who operate under them, and it condemns the corrupted victims of system only if they are working for the opposition party.

Hollow talk, acting in the best interests of party, but careless of the true interests of commonwealth, makes continuous mud-throwing part of its endeavor. It throws mud, not only at political candidates, but at the occupants of public office in such a way as to deter many able and characterful men of affairs from accepting public service; it lionizes the flunkies of party-regime and of foreign program; it builds up advertised reputations for men active in party interests, and it helps to place incompetent members of the party machinery in control of those public and national affairs to which only truly patriotic men of business and financial ability can properly attend.

The people of these United States have not yet come to realize the great difference between their own national system of finance and the international credit-system. If this difference was understood in its bearings upon national welfare and peaceful security it is safe to say that public opinion would change its attitude regarding many problems now under congressional consideration, such as those of trusts, tariff, taxation, expenditures for political purposes, Panama Canal-building and foreign policy in general.

Hollow talk, active in the opinion-making business, so stuffs the public mind with ready-made ideas that but few minds can retain their natural ability to think for themselves in natural ways.

The masses cannot be expected to give much thought to national household affairs and to international relationships; most individuals usually have all they can do to think about their own affairs. Hence a great part of the public is placed under the

necessity of accepting the advice and direction of professional talkers and political leaders, who usually offer opinions in the charming garb of rhetoric as substitutes for full and fair statements of gisty judgments of Fact.

The mass of the voters is easily misled by the word-knowledge of party leaders to accept this or that biased party-regime or unsavory policy. Lacking the qualities of foresight which make for great and lasting success, the misled masses, who have a numerical preponderance of votes, can easily be turned to party account, as the misleaders of public opinion may desire.

Our political party-pullers now advocate all sorts of measures and policy which the early leaders of this republic considered detrimental to public welfare.

Hollow talk is the fighting machinery of party agitators and seekers after personal advancement, to whom patriotism is a secondary consideration. The gallery-playing politician, who poses as a diplomat and seeks world-wide fame and approval, cannot well be a patriot. The Kleons who seek to prejudice public opinion in one way or another, seem to be very numerous in America's political life, but no Demosthenes, able to defend and advance the interests of commonwealth, makes himself heard.

Democratic institutions need more fully enlightened and characterful voters than do monarchical governments. When people undertake to elect their highest representatives by vote and to direct the policy of the nation by platform, they should have a thorough understanding of the inner and outer requirements to national welfare, and they should themselves be able to determine upon doing the right thing at the right time; in fact, under the often critical conditions of international relationship, the people who undertake to rule themselves should have diplomatic genius. The voters under monarchical governments do not need such genius. Monarchies have a permanently established, aristocratic centre, which devotes its life to diplomatic thinking for national welfare, presumably. This aristocratic centre enters as an adjudicative head between the hasty progressives on the one hand and the tardy conservatives on the other hand. When this adjudicative head is wanting, party strife is liable to fly from one extreme to another, and to accomplish nothing in the way of healthful development, unless the voters are sufficiently enlightened and able to determine upon and direct the internal and external policy of the country. In small republics, where great diplomatic ability is not needed, the people have often given

proof of ability to manage at least their national household affairs and internal policy, but in a great and growing civilization of a hundred millions, like our own, proportionately more enlightenment and characterful free-agency power are needed; not only to direct the internal policy, but to cope with external conditions and requirements. The United States, by reason of their great industrial development, geographical position, etc., etc., enter as a very important factor into all the international relationships of the world, and they are liable to be drawn into undesirable entanglements by foreign diplomats, ambitious to obtain world-control, and by native politicians, who would sacrifice the best interests of the country in order to figure personally in the international game. The bearings of these possibilities, the voter, who undertakes to determine national policy, should understand and should be able to deal with, as the international program-work proceeds.

Republican self-government needs voters who will not allow themselves to be misled by ready-made opinions placed before them, who will not engage in a war of words for opinion's sake, but who can of their own knowledge distinguish truth from error and right from wrong, and who will devote their energies to the preservation of national liberty.

Self-government can only succeed if controlled by fully enlightened and characterful free-agency powers, whose self-consciousness and self-respect provide a living criterion of certitude, by which the merits and demerits of opinions may be judged.

The opinionated mind thinks without a living criterion of certitude, for it thinks without understanding of natural causation in which this criterion has its root. It hops from one ready-made idea to another about its workshop of thought, without ability of forming conclusions true to the movements of the powers which control life and civilization.

Opinions fly from one extreme to the other, always creating undue disturbance by praising or condemning this or that factor in civilization. 'Opinions are always one-sided and usually tending toward extravagances; on the one hand they condemn labor unions; on the other hand they condemn combinations of capital. Now they favor low tariff, now high tariff; now they advocate this, now that policy, but they always lack the certainty and stability which promote national growth.

Antiquity has often recognized the need of a reliable criterion of certitude in determinations of individual and national conduct. Modern Catholicity has apparently attempted to revive the old-time recognition of this need in launching the dogma of Papal Infallibility *ex cathedra*; but its definition of *ex cathedra* and the

accompanying dogma of the Immaculate Conception, presumably representative of an errorless mother of human knowing and thinking powers, has so far fallen short of that which the world could accept as standards of Light and Right that the Papal criterion of certitude has not found very extended endorsement in Christian civilization. If the Gist of creative causation is not fully and fairly known, no thinking mind can claim full free-agency powers nor the possession of a living criterion of certitude, and hence neither the knowledge of right or wrong in human conduct nor ability of judging the merit or demerit in conflicting opinions.

Facts in the way of thinking are not necessarily facts in the way of living. Life has requirements which the thinking faculties but too often ignore and which opinions can never truthfully represent. He who wants to claim a better knowledge of Fact than opinions can furnish, and the right to guide or control human conduct, must furnish the thinking world with convincing evidences that he has a fully and fairly enlightened understanding of the causes which create and sustain the order of life. As long as religious leaders cannot furnish the public mind with these evidences, so long has the public mind a right to doubt the competency of religious leadership, for in all likelihood does it adhere to its old-time ways of dealing in one-sided opinions and hollow talk. While religious leaders stand divided among themselves by reason of diverse, conflicting and contradictory opinions as to the creative and organizing power in the process of life, and while they speak after the manner of other half-enlightened intellectuals, who ignore one half of the human knowing power, they should refrain from promising reform, salvation, peace and prosperity, as should all opinion-mongers. All reform-measures, advocated by opinionated minds, will prove causes of undue disturbance in civilized life.

That which up to recent times has ruled our country, was much of a natural growth and but little of artificial system, hence there is much in this civilization as it should be, and therefore the established order is a thing not to be disturbed by visionary reformers.

We have recently entered upon a new era. A certain kind of so-called higher intellectual development is being pushed into American civilization. It is much of a pretentious but hollow artifice, foreign to all knowledge of the causes of natural growth. It is artificial intellectuality, with the influence of which we have to deal when considering the now active causes and

consequences productive of social conditions. It is the opinion-pest, mythically known as the locust-pest, which has befallen this civilization as a consequence to a superficial and alphabetical development of intellectuality, disseminated and fostered in our higher institutions of learning. The learned thinkers presume to answer all questions with regard to unsatisfactory conditions in social life by their opinions, and it is for the voters of this country to determine how much of merit and demerit there is in these opinions before they accept them as gospel truth and causes of coming salvation.

Will the prejudicial talk against Trust-systems not eventually destroy the possibility of maintaining the financial independence of these United States?

Will the anti-tariff agitation not eventually open the doors of our commonwealth so wide to products of foreign labor that the payments in balance of trade will diminish our cash-resources and plunge us further and further into bonded indebtedness, until we become permanent tribute-payers to foreign financial skill; our natural advantages notwithstanding?

Will the agitation against the so-called predatory wealth of our own country not eventually force our great financiers to turn their interests over to foreign systems of finance, as some of our great railroad men are said to have been forced to do during the last financial calamity?

Will this transfer of our great wealth-producing powers into absentee ownership not virtually deprive this country of home rule?

Is the persistent agitation against some of the great industrial combinations of American capital not perhaps inspired by foreign programmers with a view of destroying America's financial independence? Are the good trusts not perhaps those which are now directly or indirectly controlled by the international credit-system, and are the bad trusts not perhaps those whose managers will not allow themselves to be so controlled?

Will coalition with a country, controlled by a better organized and more diplomatic government than our own, not eventually make this heretofore free country a mere province of foreign guiding powers?

Is England not playing a somewhat high-handed and dangerous international game with doubtful success? Is foreign diplomacy not so intricate and uncertain a game that American politicians will not be able to play it successfully? Foreign diplomats have undertaken to educate the American voter in many ways which are not in line with the possibilities of maintaining a democratic government. They have placed very many ready-

made ideas, through learned and loudly advertised authorities, before the American public. Many of these ideas have an ominous bearing upon the national life of these United States, and of the merits and demerits of these bearings the American voter should be able to judge. If he lacks this ability he may endorse a national policy fatal to democratic institutions.

Is not perhaps England's influence in American affairs and her ambitious world-policy a danger to the democratic institutions of these United States? Do the American people not now need a patriotic awakening to the dangers which arise in international combinations to a country which enjoys the favorable position of an isolated continent?

These and many more important questions now place themselves before the minds of the American voter, and all should be answered, not merely by opinion, but by gisty judgments based on a thorough understanding of the causes which are dominantly and subserviently active in twentieth century civilization. Where is the individual thinker who can claim a comprehensive knowledge of these causes and a thorough understanding of their world-wide and invisible activity? These causes are, of course, knowable, and they are probably known in fragmentary ways, here and there, to some of the millions of thoughtful minds, but who can claim the comprehensive knowledge necessary to foresee the consequences of the present mental activity in distant lands among distant races? Our learned thinkers make the public mind acquainted only with existing conditions, here and there, but they ignore the causes which are invisibly working to change these conditions. Would it not be well for the leading and patriotic minds of America to organize themselves for the study of causes which make civilized life a success or failure, and for the purpose of enlightening the masses as to the needs of free-agency knowing and doing powers?

Would it not be well for the leading minds of America to make themselves acquainted with the fact that there are international programmers at work in twentieth century civilization, and with the detailed features of these programs, if not also with the personality of the programmers? How many American voters have any idea whatever of the existence of international programs? How many could with any degree of certainty point to the programming heads whose names and ambitions never appear in public print, who operate unseen, even as do the powers of life and the forces of death? Is it not dangerous to live in the dark as to the causes which control human life and national welfare?

Apart from the dangers arising from the want of knowledge of international affairs, there may be dangers brewing within home affairs which deserve public attention.

As diverse and contradictory opinions of Right and Wrong, of Good and Evil multiply in this land, so also multiply legislative measures. No opinionated mind ever knows the gist of either Right or Wrong as thoroughly as it should be known in order to assume legal character. Under the influence of opinions the character of the law deteriorates as legislative measures multiply. No learnedly enlightened mind can keep track of the continuous multiplication of laws in these United States, so as to know with any degree of certainty what is considered legally right or wrong, here or there; now or then. Are not all courts controlled by opinions? Are these opinions always reasonable? Are they not sometimes unreasonable? Do courts never reverse their own judgments? Are they not controlled by thinkers who cannot lay claim to any living criterion of certitude, and who speak of right and reason as opinionated minds speak of good and evil?

The opinion-made law is a dangerous tool of the intellect when it comes under diplomatic control. It leads to unjust convictions, the manufacture of criminals, Dreyfus cases, judicial and legislative spoliation, and worse.

The United States are rapidly becoming a law-ridden country. Law-making is becoming a national mania; innumerable opinions demand legal embodiment. One-sided legal talent is predominant in party regime, and it is altogether too active in special legislation. Partizan leadership continues to play both ends against the middle. Partizan interests are being pushed ahead of the true interests of country. The one-sided opinions supporting party interests threaten to put an end to the government by the people and for the people. The undue assertion and power of pronounced opinions in party-government has often enough legislated to death the flourishing civilizations of antiquity.

The internal peace of every great civilization is ever endangered by faulty intellectual development.

The so-called higher education does not produce Fact-knowers and Truth-tellers, but it produces a knowledge of 'ologies and of relatively true ideas, and a great diversity of opinions regarding Right and Wrong. College education converts the fullness of natural intelligence into the hollowness of artificial intellectuality; it does not elucidate the all-important features of natural causation, but it produces

pronounced thinkers,
who imagine that their opinions should be accepted by all the

world as standards of Light and Right. When the young man has received a College education he imagines that he has learned how to think and speak properly, for all purposes of life. His thinking powers have been trained to meander about categorical pigeon-holes, and away from all connection with the consciousness which accompanies natural causation. He has learned to syllogize, but he has not learned to reason from cause to consequence. He may have learned all about the rules which govern academic rhetoric, but he has not arrived at a clear understanding of the fact that the procedures of language must align themselves to the **principles of procedure** in natural causation, in order to fully and fairly elucidate Fact and to tell the truth about nature's activity. College-bred, pronounced thinkers who are more or less ignorant of Fact—of the causes which produce social conditions—are the curse of every growing civilization. Under the influence of so-called higher education, they multiply like maggots in the cheese and cause deterioration of the social substance; the less they know of the changeful requirements of a growing civilization the more anxious they are to convert their irrational opinions into the laws of the land.

All the current opinions regarding the bearings on social welfare of the great factors in national life, such as tariff, taxation, trusts, finance, morality, religion, science, etc., are more or less irrational; all are conceived without a thorough knowledge of the active causes productive of existing conditions. Conditions are known, but the causes which produced the known conditions are almost unknown.

The talk of

tariff-reform

is, like all other reform-talk, a product of irrational opinions which pave the way from bad to worse with "pointed prejudices," leading to fatal privileges, instead of doing away with these privileges, as they pretend to do. The tariff question cannot be truly answered from any one point of view; it stands closely connected with all national household questions and also with the international system of finance; it connects itself with the coin-payment of balances in trade to foreign nations and with the great evil of increasing bonded indebtedness, if balances of trade go against the nation. The public opinion-makers do not usually present the tariff-question in all its bearings to the public mind. There is altogether too much foreign influence active in journalistic education and national legislation regarding our tariff-regulations.

The taxation system

is still medieval and utterly unfit to serve in the advancement of our great commonwealth. To directly tax the toiler's tools, the hand to mouth home-builder, the man with a hoe, is unjust when we consider that money in many privileged channels of trade is making undue profits and causing undue national expense. Our system of taxation is even an outrage if we consider that it is enforced for the purpose of supporting a wasteful army of public employees, who serve no better purpose than the support of party-regime, its special legislation and extravagant mismanagement of national affairs. If our national household affairs were well regulated, we would not need an expensive partizan army of tax-gatherers. Under the existing system, the puny minds which attempt to regulate state and interstate affairs, go into puny details at enormous expense.

Public opinion, proceeding in ways antagonistic to the existing Trusts, may eventually do great harm to civilization. The Trusts, .

of all modern innovations in civilized life, are the most important. If properly regulated by sense and reason, instead of being disturbed by antagonistic, ill-conceived legislation, the Trust-system would probably result in far greater benefit to American civilization than ever did the introduction of machinery. If the Trusts were properly chartered institutions, so as to make part of their earnings tributary to the national treasury, the questions of finance, tariff, taxation, etc., could be answered satisfactorily to every right-minded man.

We have still at present two kinds of trusts in these United States; the one kind, which is dependent upon and controlled by the international credit-system, and the other kind, which is still independent of the international credit-system and controlled by our own national financiers. The first kind is beyond the control of the American people, its voters and its government; the other kind is in danger of being crushed, or driven into the hands of foreign financiers, with whose regime our politicians and judiciary dare not interfere. In the preservation, nationalization and chartering under proper conditions of these independent trusts may be found the best of available means of managing our national household economy, so as to secure some financial independence and the possibility of eventually paying off the national debt. The merging of the trusts, which are still independent of the international credit-system, could give this country an independent, national system of finance; it could do away with the bulk of administrative expenses; it could establish conditions of individual

welfare for industrial constituents; it could tax the beneficiaries of system and privilege, and thereby lessen the burden of the hand to mouth toilers; it could do away with the increasing evils of multiplying special legislation and of maintaining an unduly expensive bureaucratic system. If Trust financiers had a due voice in the management of national affairs, the country could not be forced to pay tribute to foreign financiers and to submit to foreign interference in the management of its national affairs.

It is not here asserted that the Trusts should control the national government, instead of the government controlling the Trusts. The assertion here made is that this government, being controlled by political parties, is not altogether a government of the people or by the people. Political party-pullers have other interests at heart than those of the nation. They may claim to talk for the nation with the view of influencing its voters, but they act for themselves, their party and the programmers. They are placed under the necessity of running the affairs of government in accordance with public opinion, which is not always thoroughly enlightened as to the changeful needs within and about national affairs in the rapid growth of modern civilization, and which, for want of proper enlightenment, is very easily misled by the hollow talk of far-sighted programmers.

The government and constitution of the United States were formed to suit a very much smaller and simpler form of national life than that into which the changeful times have pushed us. The original status of American society did not require more than ordinary knowing and doing powers on the part of either the people or the government. Government by party fitted the requirements of early stages of national development. Party-government was originally a government of and for the people. A hundred years of national growth, however, have brought about great changes. Party-regime is no longer doing good work; it is proceeding without due patriotism; it is being unduly influenced and misled by great and growing financial interests. It needs to be brought into pace with the times, and this can only be done by an extended, interstate organization of non-partizan patriots, who will not seek office, nor personal emoluments or vain-glory, but who will make

cameralistics

their special study and business. This country needs a permanent and competent board of advice, which will make national economy, in all its branches, and national relationships its special study, and which will devote itself to the harmonizing of individual and local interests—party-interests with national welfare—and this board should have its representatives in every county of every state in

the Union, not only for the purpose of studying local requirements, but also for the purpose of keeping a watchful eye on the opinion-making business and the local evils arising out of it. This country needs true lights on all social and economic subjects, and a high-character advisory board, which can influence public opinion against abuse of party-regime or ill-advised designs of programmers.

The hap-hazard selection of party talent to perform important public functions and fill important offices does not serve this commonwealth to best advantage. No great business house could run its affairs successfully by selecting and changing its employees in the hap-hazard way in which this government changes its functionaries. Competence is required to do great work successfully. National affairs are the greatest of all work. To manage them properly the needed ability must be properly prepared in educational ways and retained regardless of party-interests.

Modern education and business training develop special faculties of entering minutely into special pursuits, but such development creates much littleness of mind without any unifying power. Small minds aim to enter into details; they harbor small ideas and they push these ideas by legislation into puny absurdities, but they cannot deal with the great industrial and financial affairs of this immense civilization; they cannot and they do not at present deal fairly and reasonably with the Trust-system.

The present political system-workers have given ample evidence of their incompetence; they are progressive and aggressive law-and trouble-makers in puny ways; they are no doubt men of good intentions, but are they not by hollow talk blinded to the best interests of this country? Is the present progressive regime not proving itself retrogressive in many very important respects? Has this great industrial nation not rapidly lost the advantages which balances of trade gave it? Is it not being plunged into debt in times of peace? Are popular unrest and class-hatred not growing under the present party-regime? Is this country not losing the backbone of its prosperity;—the financial strength which balance of trade formerly gave it?

Were it not for the efficient work which great financiers at home and abroad have done, our prosperity might even now be at a low ebb.

Surely the Trust-system should be regulated and its affairs adjusted to national wants, but this regulation can only be effected by the advice and influence of a competent organization which makes cameralistics its special study and business, and which stands aloof and apart from all party-regime and independent of party-favors to an even greater extent than does the highest judiciary.

Surely Trusts should be chartered institutions under proper provisions, productive of national revenues, derived from the future increase of Trust earnings over their present net income.

Great and growing civilizations need great and well regulated industrial organizations and systems, such as are the Trusts, but they also need cameralistic ability to bring great industrial interests in harmony with the needs of the nation.

Home-rule is needed for industrial Trusts and not adverse legislation, which forces our industrial barons to seek unconditional alliance with the international system of finance and credit.

The organization of industrial Trusts is a healthful step toward unification of diverse interests in national affairs. If Trust-organizations should drop into characterless financial system-work they would be harmful to civilization; if, however, they should grow about the focus of national organization, they could become a power making for the establishment of internal peace which no other now existing power on earth could bring about as easily. In the unification and regulation of Trusts lies the salvation of American civilization and its democratic institutions.

The Trusts have come to stay. They will make their way into all nations. What this country needs to harmonize the Trust-system with national interests is an organization, which, proceeding in peaceful ways, will make the Trust-system a public benefit.

To consider Trusts as necessarily public enemies is like considering machinery an enemy of labor—it is foolishness.

Legislation against the growth of the still independent Trusts may prove to be fatal error.

The nations which labor to legislate Trusts out of existence may be moving toward industrial suicide; they probably will not be able to compete with those nations which foster the Trust-system.

Trust-systems are strength-giving factors in national finance. They are even important to the maintenance of the international system of finance, for if they do not give their support to it or if they are not absorbed in it, the present international credit-system may not be able to maintain itself long.

The Trust-system, if fully developed in industrial nations, can extend the life of the international credit-system by stepping between it and the people and by looking after local welfare. The Trust-systems could even absorb the international clearing-house system, improve its workings infinitely, give healthful life to individual nations and do away once and for all with the ever fatal system of burdening great nations with overwhelming indebtedness to individuals.

Our Trusts are national organizations; they are not yet embodied in the international system of credit nor made altogether tributary to it. They are an American invention, and the American people have every right to profit by them. The unification and regulation of industrial Trusts can do for our civilization, and in fact for all the world, what the best regulated international credit-system can never do. They can establish internal conditions of peace; they can look after the welfare of individual workers in the body of commonwealth, they can be made a humane organization which provides bread for the million; they are direct wealth-producers, and hence they are an organization quite different from the world's financial system, which is and ever must be a bloodless and unfeeling institution.

The Trusts are the body organic of their many individual workers, and the welfare of the individual workers, who produce the wealth, is naturally part of the Trust concern. Hence the American working classes have every reason to foster the Trust-system. The Trusts can and do pay higher wages than the individual employer, yet they cheapen the cost of production and of marketing; they are effective commercial and financial machinery; they can be made to benefit every man in civilization. To be jealous of the success of Trusts or to treat the Trust-system as necessarily a growing evil is therefore error.

It is undoubtedly true that some Trusts have not a high character and that they work often like characterless party politicians, too much for self-interest and too little for the interests of commonwealth; but yet it is equally true that Trusts, which are still controlled by our own financiers, have much interest in national welfare, and that many of them are managed in ways which benefit commonwealth to greater extent than ever did individual effort, in industrial ways, subject as it necessarily is to narrow limits and undue competition. The Trusts which lack character and which are still under home control, can be given it in other ways than by hostile and destructive legislation. They are children of the nation and subject to control by charter; they can be made to grow up in the right way.

Character must be evolved by education; it must be a growth. It can never be a product of counteractive legislation. Only the evil work of characterless factors in civilization can call for legislative repression. To legislate character into Trusts is quite as impossible as to legislate it into people. To devise legislative measures which force the management of Trust-affairs into the control of shifty party politicians is not appointing the best of guardians for these growing children of the nation. It is more or

less unreasonable to demand submission on part of great and possibly beneficial Trusts to the opinions of either domestic or foreign programmers, for neither class of programmers has the true interests of this commonwealth at heart. The united industries cannot be expected to accept ready-made opinions of programmers as truths, nor can they be expected to yield gracefully to special legislation against the industrial interests of the country. The Trusts under home rule do not live for themselves alone; they must look after the welfare of the country in which they thrive. There is a community of interests between these independent Trusts and our commonwealth. This community of interests can hardly be said to exist to any appreciable degree among the hungry horde of office-hunters who usually need all their wits to support themselves. It is absurd to entrust partizan politicians, cowboys, reform-fakirs and the unsuccessful in business life, who seek the public crib, with work which only financiers can do. Government by cheap opinions is not liable to make a great nation financially strong and prosperous. Cheap opinions are apt to result in very expensive administration of public affairs; of this fact we have ample evidence. Do the people of the United States not need an awakening to the necessity for financial rule, for the protection of the national treasury and of cash balances, against foreign and possibly adverse interference?

THE WORLD'S CREDIT SYSTEM,

which supports the present era of industrial prosperity, has its virtues and its failings. It is probably the best that can be devised under the present status of public mentality and morality. Cheap money and just and judicious extension of credit are what every industrial civilization, and, in fact, all the world, needs at present, and this the leaders of the system have resolved to furnish. Nothing better can be expected of any financial system. Cash is limited, and therefore never can do the great work of unlimited, expansive and properly apportioned credit. There is much to be said in favor of the international credit-system, which is now developing itself as a world-wide power. On the other hand, the ever increasing extravagant bond-issues and the necessary refunding of national bonds place a rather heavy burden upon the laboring masses of the world.

Under the present system of education and the spreading of notional morality and actual immorality, the world's credit-system, by multiplying bond-holders, produces an army of wasteful idlers, instead of the character-aristocracy which every nation needs. Under the existing systems in Christian civilization it is doubtful if the bonded indebtedness of nations can ever be paid,

and the constant increase of national debts may eventually result in wars to enforce or prevent repudiation.

In Gladstone's time the nations of the world owed the people of England alone ten thousand million dollars. This immense national debt, which exceeds the coin-resources of the world two or three times, has since greatly increased and is still increasing.

The world's credit-system, we must admit, is well-regulated and efficient in serving to develop the resources of the earth; it is of an international and even world-wide extent, as it should be, but it is what antiquity knew as a "swift-footed system;" it grows rapidly by lending the same money over and over. The money lent today is returned through the clearing-house to the lenders tomorrow and is lent over again. This lending of the same money over again to nations should be done at a very low rate of interest, that the credit-system may not become an undue tribute-levying system upon nations. The clearing-house systems should be chartered systems, with provision for rebate of part of the ever increasing profits to national governments, as should be all trust-systems. As the international credit-system now stands, it grows rapidly into a system which levies tribute upon all labor, and thus growing, it cannot retain the good will of the world. Proceeding as it does, it never can maintain itself long, because it becomes a target for all diverse opinions, the world over. The creditor-nation comes to be looked upon as the enemy of the debtor-nation; it can only maintain itself on a war-footing while the predominant fighting power is with it.

The world's financial credit-system has probably as great international merits as the industrial trusts can have national merit. It may have even greater merits as far as humanity and civilization are concerned; it is of far greater extent and power; but it is a very much more difficult institution to manage properly than is the industrial trust-system in any one nation.

International credit-systems have always had and probably always will have two great enemies which have their root in human consciousness and self-consciousness. According to sacred traditions, these invisible enemies have succeeded in bringing about the de-nationalization of great races and the dispersion and destruction of nations operating under this credit-system. Counteraction against the so-called money-evils has resulted in great national calamities and destructive wars. The international credit-system has been recognized as speedily building up the prosperity of colonial civilizations, but this prosperity seems never to have been of long duration. The fathers of the international credit-system built well, but the sons brought trouble into the parental system and caused its collapse, so it is written.

Our intellectual ancestry has made record of one fatal error which the opinionated sons of the parental credit-system usually commit, namely, that of causing their system in the rollings of time to involve all other system-work in civilization in its meshes, thus bringing all educational, moral, legal, political, industrial and even religious system-work under control of the credit-making power; thereby preventing people from **living their own lives as free agents** and causing **brother wars** in colonial life which engulfed the mother-country and destroyed its credit-making power.

What happened so often in past civilization as to have found formulated record in sacred traditions may happen again. The present international credit-system may also meet with reverses, as its predecessors have done. Its enemies are well organized and even now watchful and active. They will not assail its proper work in providing bread for the millions and establishing international peace; but being watchful, they anticipate the return of traditional transgressions.

The world-wide credit-system, centred in the English clearing-house, may some day be mismanaged; it may abuse its power; while advocating peace it may establish conditions of war; it itself may carry war into foreign lands; it may fall a prey to other systems. In view of these possibilities, it behooves this American nation to secure its welfare at home; and not make this commonwealth altogether dependent upon foreign systems of finance. Of course the American people, as an English-speaking race, have every reason to support the English international credit-system, for it is this system which has supported and which still supports the advance of modern civilization. Yet, as it behooves each individual to look after the welfare of his family before employing his energies in national affairs, so it behooves each nation to look first after the welfare of its home affairs before expending its surplus energies for international benefit.

Self-preservation in civilized life makes its just demands for peace and prosperity at home.

Our remote ancestry has elucidated the many causes why great and growing civilizations meet with untimely reverses. It has elucidated these causes by indelible pictures placed in the intellectual sky, that they may never pass out of the memory of man. Among these causes are the reasons why no international credit-system can long maintain itself. Among these reasons appears the ever recurring attempt of financiers to control the opinion-making business, the policy of education and that of legislation, with a view of making money the ruling power in civilization. It is this attempt into which the present international credit-system is now embarking, and it is because of this attempt that

the active enemies of the world-wide credit-systems are watchful in the darkness of night. They know that the continuance of peace and prosperity depends upon the ability and character of financial leadership, and that undue ambition usually destroys both this ability and character. They know that the public mind can never be educated to worship the God Mammon; the men in the hovel will not worship the man in the palace. All subtle arguments intended to sustain the ruling power of money result in intellectual reactions, and eventually bring the wealth-producing people of the world to give battle to all ideas which debar them from a fair share of success in social life. The hungry wage-slave naturally hates the fattening master; the tax-payer hates the idle and extravagantly luxurious bond-holder. No financial system can so far extend itself as to multiply the leisured classes sufficiently to enforce control of its regime, if it fails to sustain peace and prosperity. The credit-making power becomes more and more contracted as the poor become more and more numerous.

The world-wide credit-systems are necessarily bloodless, and not in accord with human feelings and sympathies. They may serve humanity well, in a way and for a time, but they usually come to be looked upon, with or without just cause, as tribute-levyers. Bloodless systems are the enemies of characterful organization, developing, as they do, absolute power to govern human life. The international credit-system has developed power, first, to engulf all other systems, and then to make itself master of the world, to the end of destroying civilization and itself. The history of the international credit-system is the history of dispersed nations. To plunge whole nations hopelessly in debt to individuals has never proved itself to be a success. The international credit-system has always rested on the shoulders of individuals, and it always must so rest while nations do not provide organizations for home finance. As it advances, so resting, it continues to provoke antipathies, and it needs an unfeeling dictator—a Caesar—and an expensive army and navy, to protect itself against enmity from every quarter of the civilized globe. Ruin must come to all civilizations in which the living, organizing power is not predominantly active as a civilizer and character-upbuilder. The rule of bloodless system must end in ruin which no Messiah can avert, if characterful genius does not govern the system-work. These assertions, here dogmatically made, are the subject of so-called sacred history.

The English credit-system may remain a lasting benefit to civilization, if its managers avoid the errors of old.

The eternal choice of Free Agency is now before them. It offers as ever a threefold opportunity, which antiquity has variously formulated and symbolized, as for instance, by the Crest of

Podarkes, by the Seal of Solomon and by the Sign of the Christian Cross. The world's financial leaders have the choice of fighting under the one, of laboring under the other or of organizing under the third. What they will do remains to be seen. They will probably do what they consider best for themselves and for civilization by the lights placed before them.

Lights of consciousness and conscience, true to Life's requirements, are needed. Chief among the needed lights are elucidations of the difference between systematizing talent and organizing genius—between bloodless system-work and humane, characterful organizing endeavors.

English civilization has arrived at a stage of development where concentration of wealth is needed to supply the requirements of the teeming millions. Only great enterprises can now supply and distribute the daily needs of the people. Individual effort can no longer serve our growing civilizations efficiently. Incorporate enterprise alone can do it. Should traffic and commercial incorporations not be made chartered institutions with provisions of yielding part of their growing profits to public benefit? Some genius seems to be needed who can devise a way of so amending the present corporation laws, as to make great financial, commercial, industrial and other extraordinarily profitable combinations necessarily a benefit to civilization, and of making this way acceptable to the financiers now in control of the English-speaking civilizations. The rapid expansion of great enterprises immensely increases their profits, and in as far as this expansion is due to national growth, in so far are nations entitled to share in the increased profits. All great and semi-public enterprises should be made chartered institutions, yielding profit beyond taxation to the nation which sustains them. If this were accomplished by peaceable ways and means, and if the representatives of chartered enterprises were given an influential voice in government expenditure, many of the now threatening evils due to concentration of domestic wealth might be obviated. The legalized privileges of doing business on lines more advantageous than those open to individual effort might be made a source of national welfare, instead of grinding monopolies.

There are probably many ways and means which could make the concentration of domestic wealth in channels of trade a public benefit, rather than a national danger. If domestic financiers were given a fair chance to prove their patriotism they might find ways and means to put an end to the reckless government expenditure, to the need of national bond issues and to other political evils; and they might find a way of eventually paying the national debts without direct and oppressive taxation.

Unfortunately, the American voter, who at present does not distinguish between domestic and foreign money powers, is inclined to look upon the growth and concentration of domestic wealth alone as necessarily a national danger. The constant talk of corruption has biased his judgment and reasoning powers. Much talk about a little dishonesty here and there in local systems withdraws the attention of the public mind from the great danger of the larger, the foreign and perhaps more potent of evil-working systems. If concentrated wealth is an enemy of civilization, then is not the greater concentration of the money-power in the English system, and its influence upon the national life of this republic, a graver danger than the comparatively small accumulation of domestic wealth? Have many of our great financiers not proven their public spirit and patriotism by expending their surplus wealth for national benefit? Does the English credit-system not lack such spirit? Is not perhaps England's influence in American affairs and the world-wide ambition of her financiers the present danger of our democratic institutions? ~~Do~~ the American people not now give some thought to the dangers which arise in international combinations and coalitions? Great and beneficial, indeed, has English influence proven itself to be so far in the expanse of Christian civilizations. Will it always remain so?

The leaders of English civilization have **sense, par excellence**. Have they such reasoning powers as well?

Sense and Reason are very different factors in the compound of human consciousness, and both factors are required to insure fitness of survival. Sense may suffice to survive in lowly conditions, but Reason is needed to guide and sustain the human doing-powers in highly evolved stages of intellectual and national development.

England now enjoys the highest stage of twentieth century civilization. She plays the dominant part in the international game for world-control. If Reason sustains her advance she may long retain her international prestige and predominance as a civilizing power. If there be false pretense in her diplomacy and error in her policy of advance she may lose her dominant hold on the affairs of the world, as other world-wide powers have lost their hold in former times.

The Truth will come to prevail again. Upon this hope do the foes of the English world-policy and of the international credit-system base their claim to international leadership. The attempt to look into coming events demands much food for thought. The recorded experiences of past ages and their elucidation of natural principles of procedure will furnish interesting lights to the

possibility of looking into the future and of removing the veil of uncertain fate from the certain causes of destiny.

The possibilities of sustaining the international credit-system are surrounded by uncertainties. If these United States, abounding in natural resources, carefully foster their trust-systems, they may avoid entanglement in any possible collapse of the international system of credit. The trust-system, however, can only prove a safeguard while it remains a national institution, and independent of foreign financial control.

The public enmity against the growth of domestic wealth is to be deplored, inasmuch as this growth can be made tributary to national welfare more readily than the foreign money power, and also inasmuch as it tends to destroy the possibility of maintaining a somewhat independent national system of finance.

Every nation needs a

“Curia”,

a permanent organization to look after individual and national welfare.

No individual thinker at this present moment can truthfully answer the many questions which present themselves in considering the management of America's national affairs. Who can competently deal with the relationship of international credit to that of national finance? Who can foresee the result of the late war between domestic and international financiers? Who at this moment can realize the far-reaching consequences resulting from the sacrifice of national finance to the international credit-system? Who knows when national prosperity should be sacrificed to the interests of international welfare? Who even knows when and why individual interests should be sacrificed to national welfare or national interests to individual welfare? Both kinds of sacrifices are needed. Antiquity has largely dealt with this reciprocity of interests, as conditions arising out of the organizing causes operative in nature, language and civilization. Modern thought ignores this reciprocity of interests, as it ignores the causes of all conditions of organic existence. It does not look upon the organizing power, active in the threefold process of human existence, (nature, intellectuality and civilization,) as the mainstay of human welfare. It does not connect its various fragmentary aspects and conceptions of Fact with the organizing causes of existence, but it presents these aspects and opinions in categorically assorted forms of characterless opinions.

Since modern thought of all kinds ignores the organizing causes, it furnishes the mind with no true hold on Fact, and, as a consequence, our pronounced thinkers differ widely in their opinions regarding the relationship of state rights to national rights or

that of individual rights to civic rights, and they give little or no thought to the relationship of national to international affairs; in fact, the reciprocity of interests arising in organic relationship is not understood by any modern thinker. No modern thinker knows the difference between bloodless system and characterful organization, yet the difference is all-important and should be thoroughly understood by people who attempt democratic administration.

Bloodless systems differ from characterful organization as the relativity of things, taught by modern learning, differs from organic relationship, or as a doll differs from a child. The difference exists in the conception of causes. The learned conceptions of causes are all of a mechanical, non-vital kind, while the causes operative in the process of nature have organizing tendencies, capacities and character. The workings of both the mechanical conceptions of causes and the consciously living and active causes in nature and human life, must be understood before the study of national household economy can be harmonized with that of social welfare, or before bloodless systems can be harmonized with social organization. The human mind must be raised to an intellectual character-height where it can unify the work of bloodless system with that of social organization, before the civilizing endeavor can result in establishing measures conducive to the welfare alike of individual and nation.

An organization for the study of national household economy—cameralistics—is the lesser need of great civilizations, the greater need being that of a “Curia”, an organization which can harmonize the material needs of civilized life with its social requirements—which can harmonize the means-developing, bread-winning powers of sense with the characterful doing powers which make such reasonable use of means as to benefit every part of the social organism, as well as the organism at large. Every nation needs an organization of men and women whose knowing and doing powers are sufficient to master the problem of “isodatic” distribution of civic rights and duties.

The study of national household economy and that of organic social relationship cannot be mastered by either scientific or theological thought, for both in their way of thinking, reasoning and determining ignore the organizing causes active in the process of existence. He who is not fully enlightened as to the organizing causes can only form opinions of life's requirements—of right and wrong, of good and evil—and the opinions so formed are not rationally conceived; they are only products of uncertain guesswork. The difference between opinions and gisty judgments consists in

the fact that opinions are formed without knowledge of the organizing causes, while gisty judgments are focalized in the living consciousness of these causes.

Scientific thought

is exact, but its work is only relatively true, and relatively true ideas do not fairly represent the living, organic character and its requirements.

Modern theology

is ignorant of the organizing power in the process of life which produces the living character; it does not know that the Bible-work, as well as all sacred writings, presents the workings of the organizing causes by living pictures of organic language, as the Living Gist of all Fact; it substitutes God-ideas for living God-consciousness, and it deals with the requirements of life in opinionated and visionary ways. It talks about possibilities of some other world than ours, but it ignores or misrepresents or treats in visionary ways that which is right and reasonable in this world. For these reasons, neither the study of cameralistics nor that of any higher organic requirement of civilized life can be effectually handled by either theological colleges or universities in the manner in which these proceed at present. The evolution of the civilizing power in the human mind requires a special institution devoted to the study of organic causes, and special talent in mature minds to pursue that study effectively and practically.

China has long recognized this need; its recognition grew out of its sacred traditions. Historic China has vainly labored to re-establish the cause of its pre-historic greatness, the original Great Learning, which elucidated the organizing causes in the process of nature, of spoken intellectuality and of civilization. It has established the Han-lin College, with the view of evolving civilizing power and administrative ability of an organic type, but that College has failed to do effective work, because the sacred writings of China, as well as the facts which these writings represent, are as inaccessible to the modern Chinese mind as the gist of biblical writings is to our learned thinkers.

The welfare of commonwealth is inseparably connected with the welfare of the individual. The relation of family to state is that of leaf to tree; it is an organic relationship; the life of the one supports the life of the other. This relationship, being of a living and organic character, cannot be essayed from the viewpoint of either empiric or dogmatic learning; it must be studied in the light of the causes of organic development and evolution which primarily arise in living self-consciousness, which have been pre-

alphabetically evolved by the use of organic language, and which are elucidated in all so-called sacred or testamentary writings. All these writings are framed in a truly organic type of language, which is unintelligible to the alphabetically developed mind, but which is indispensable to fact-knowing and truth-telling.

The financial systems, the trust-system, in fact, all systems, are limbs on the trunk of the "Coiling and re-coiling peach tree"—the tree of national life. They support the leaves, blossoms and fruits, and they in turn are supported by the root and trunk of the tree, in accordance with the organizing principles of nature. If human society were educated and regulated in accordance with these principles, then the financial system-work would be perfected accordingly, and some of its profits would be made to flow continuously through national treasuries, not merely by force of taxation, but rather by reason of community of interests.

While modern theology fails to understand the use of truly organic language, and thus failing, fails to fairly interpret testamentary writings, as well as to elucidate the organizing causes active in the process of life, of spoken thought and civilization, while science deals only with phaenomena and conditions, regardless of the causes which produce them, it will be necessary to pursue the study of individual and social welfare in other than the ways of modern learning. No branch of modern learning makes right-thinking and right-speaking its study. All deal in hidebound, categorical and terminological systems of rhetoric. All ignore the logic of life and the ways and means by which it can be elucidated in thought and pursued in fact. Therefore, a new school of thought, which goes beyond alphabetical possibilities and the present understanding of actualities, and which makes **fact-knowing, truth-telling and right-doing** the object of its endeavors, is needed in modern civilization. The organizing causes must be made known, in order that Right and Reason may rule in organic society, and not bloodless systems.

In order to pursue the study of organization and home government, the young people of high character and ability in every nation should organize themselves permanently to proceed in ways quite different from those employed in university or college.

The earth is peopled by many different races, having different tendencies and capacities, which must be developed in national ways to suit time and space. No one nation can ever successfully dominate all the earth, while racial differences exist. The nations of the world are to civilization that which the family is to the state in which it lives, i. e., an integral and necessary part. The unification of the human race in this age cannot go so far as to wipe away the racial differences and to bring the various stages of their devel-

opment under the regime of the same system, or even under the rule of the same organizing endeavor. All educational methods, the world over, may proceed toward the same end to evolve the organizing powers in various nations and races, but they must employ various ways and means to suit the various stages of present character-development. Education which does not successfully evolve the organizing powers of the human race will not be a successful civilizing power. If peace is to come to earth, the organizing power must prevail first within nations before it can extend itself internationally. Any international agreement for peace, which is not of an organizing character, is doomed to fail, as is also any plan of the international financiers to withhold the sinews of war in order to enforce peace. When conditions of war prevail, war must ensue.

Missionary work,

as it is done at present, is not an educational method which can evolve the organizing powers among the races of the earth or the necessary free-agency character anywhere, for it is done without knowledge of the organizing causes. To speak of a God-idea is far from elucidating the organizing causes which create and maintain the order of life in individual and nation.

Organization for educational purposes is a necessity, for no individual mind can ever presume to deal satisfactorily and properly with the ever changeful requirements of a great and growing civilization.

The process of intellectual and social evolution is a long, in fact, an endless procedure. Individual life is short and not usually so well qualified as to follow the eternal process of evolution from the beginning to the end of its actualities or possibilities. Only the evolution of organic language makes possible the evolution of an organizing, Free-agency Genius, who can know and do the Right Thing at the Right Time to promote social evolution at its various stages. This required evolution of

Organic language

is not a thing which any one individual can accomplish within himself; it is a thing which the race has to accomplish, and which only can be accomplished by any race if the educational endeavor is persistently rational, if it persistently places the organizing causes before the public mind as the one Gist of Fact, from which all aspects of organic existence must be viewed, understood and considered. The thoughts which have fitness of survival, and which impart their own fitness to the civilization which they control, have obtained this fitness by use of organic language through long ages of intellectual development. This use of language began

its development as a response to the natural promptings of the organic powers of life in the human mind; it reached and passed the zenith of its evolution, and thereafter descended into religious endeavor.

The earliest of religious endeavors in antiquity very apparently aimed to impart the organic powers of living consciousness in the human mind to the thinking powers and faculties, by means of organic use of language. All religious endeavors were apparently based upon an understanding of the organizing causes in the process of existence. They proceeded by organic means toward the regeneration of intellectuality and civilizing power. All religious faiths apparently used organic language to embody thought, and clearly distinguished the use of organic language, as a character-evolver, from the use of everyday language, as a sense-developer, and this distinction all educational organizations should ever bear in mind. Academic rhetoric of our age differs from organic language as a stuffed specimen in a museum differs from a living animal; it may serve as a means to deal with the outer appearances of things, but it cannot represent the organizing causes of life; it may be an efficient means to the end of right-living, but it is not altogether competent to evolve the human knowing and doing powers. It can only develop a part of these powers, and this part only in fragmentary ways. It can further sense-development; it cannot evolve the free-agency discerning, reasoning and determining powers. It can move on the level of sense, but it cannot climb up and down the Jacob's Ladder of evolution. Our academic rhetoric is only a systematized version of everyday language; it needs the support of a now entirely unknown type of rhetoric—the organic type—in order to make modern educational and social endeavor a lasting success. Because the everyday use of language cannot supply all the requirements to intellectual and social evolution, religious endeavor and religious training of mind, which hold to the old-time educational way of evolving consciousness, are necessities to the healthful growth of civilization. Human society cannot exist without religious faith in the care of a truly religious organization. Truly religious faith centres thought in the consciousness and self-consciousness of the living, organizing power, and truly religious organizations develop this consciousness after the manner of creative principles of procedure, by making thought and language organizing powers in civilization. The possibilities of harmonizing individual with social welfare rest on the possibility of developing and evolving the organizing power in the human mind in a threefold way; first, as a natural knowing and doing power in living consciousness; secondly, as an intellectual knowing power in the thinking consciousness, and lastly, as a unifying power

of the thinking and living consciousness in the free-agency will and its determinations to sustain the organic order of life. This is the original conception of Divine Trinity.

Antiquity always recognized the necessity of bringing the public mind in the way of **right-thinking, right-speaking and right-determining**. It formulated means to that end. It bequeathed those means to posterity. When we will come to understand the **thoughts and intent** of the bequest, we will be able to master the study of Light and Right, and to evolve organizing powers in the public mind which have a true free-agency character—a character true to the

organizing causes

in the threefold process of existence, the process of living, of thinking and of civilizing.

Right-speaking has everything to do with the possibilities of civilizing human nature successfully. The organic use of language civilizes; hollow talk daemonizes the human mind. Organic language is the original cause of social organization and civilization; it is personified as such in all the great cults; it is the WORD—the original cause of civilization—in the Old Testament; it is the Logos in the New Testament. **In principio erat verbum.**

In later historic antiquity, organic language appears to have been looked upon as the mediator between the thinking and the living consciousness. The living consciousness seems to have been considered as the parent of the thinking consciousness, and the Thinking Ego, properly evolved, as the free-agent of the living powers. Language, conceived as the mediator between the living and the thinking consciousness, appears personified in historic antiquity as Mithras or as Christ the Logos, the unifying power which can harmonize the world of ideality with the powers that create and sustain the order of life in the process of existence.

define out *Language as a Cause of Evolution - The Gift of Language*
All that the human mind explicitly knows of Fact or of fancies—of the workings of nature or of the workings of its own thought—is known by means and virtue of language. Language converts the living consciousness or raw material of knowledge, in part at least, into more or less explicit knowledge; it converts the animal intelligence of primitive man into the intellectual powers of the civilized mind.

Intellectual powers are verbally developed features and phases of elementary consciousness of life.

Language has powers to embody the various factors, active in the organic character of human consciousness—in the compound of the human knowing and determining powers. Chief among these factors is the **organizing genius** in the human mind—the tendency, capacity and desire in human nature to organize family

and society after the principles of the organizing powers active in the process of nature, which are usually known as the powers of creation, because they have called into existence all forms of life, all life being organic in character. The power of language to embody this organizing genius, its tendencies and capacities, in antiquity has been very generally looked upon as the primary, original or so-called first cause in the evolution of the human intellect out of animal intelligence—of human life out of animal life—of civilization out of primitive man's animal-like existence. The organizing genius in the human mind, in language embodied and making for intellectual evolution, has been conceived as an extension of the organizing powers in the process of nature, and it, together with and apart from the various faculties of knowing, determining and doing, has been personified in accordance with the once recognized rules of organic language. The more important of these rules were embraced by the prosopopeia-system of organic language. This system served, not only to personify the various factors active in human consciousness, but it also served to deify these personifications. All God-ideas originated in the prosopopeia-system; it served to personify and deify, not only the various factors in organic consciousness, but also intellectual powers and faculties. This deification had its reason in man's recognition of the fact that organization of family and state, in accordance with living principles, improved the conditions of human existence. The Gods, then, of the great cults in antiquity were personifications of the organizing powers in nature and human nature, and of various faculties of this power, in language embodied and by language evolved.

The prosopopeia-system of organic language has been a deification-system. It evolved the organic workings of the intellect out of the organic workings of that living consciousness which accompanies the powers of life in their course of development and evolution. The prosopopeia-system not only evolved the original God-consciousness out of the elementary knowing and doing powers of the mind, but it produced the specific and personified God-ideas, polytheistic or monotheistic. The monotheistic ideas originally personified the organizing genius in nature, intellectuality and civilization; the polytheistic ideas personified the various assistant factors which surrounded the consciousness of the organizing genius in the human mind. Thus, all God-ideas, polytheistic or monotheistic, were embodiments in language of various factors of consciousness, and so also were all devil-ideaes.

The thinking mind personified its own factors of consciousness in accordance with the prosopopeia-system of organic language, and thereby converted its undefined consciousness of the

organizing powers in nature into specific, verbally personified God-ideas, and into ability to organize society in accordance with living principles.

All the God-ideas which gave life to the great cults of antiquity, were originally verbal personifications of the organizing power and its special faculties in the process of nature, of intellectuality and of civilization. Sun-, serpent-, or other phaenomena-worship had nothing to do with the original God-consciousness of man; it originated in the common error of superficial thinkers, that of mistaking the verbal symbol for the fact symbolized.

Thus, religious faith and God-ideas had their origin in the healthful workings of human consciousness, of sense and of reason. Religious delusions originated in the decline and abuse of the prosopopeia-system, and in the introduction of non-organic systems of language, such as are our alphabetical, categorical and grammatical systems, and in the confusion of the organic and non-organic systems. The organic types of language, which evolved the human intellect out of primitive man's animal intelligence, were superseded by numerous non-organic and confusing systems in the course of alphabetical over-development. The many non-organic systems, of which academic rhetoric is a specimen, caused the so-called "confusion of tongues," and the derangement of the natural workings of human consciousness.

Modern theology still deals with the remnants of the prosopopeia-system, but in a way entirely different from that pursued by antiquity.

Modern science has dropped the prosopopeia-system entirely, and deals only with its rhetorical antipode, the categorical system. It deals only with categorical states of consciousness, by the terminological type of language developed, and in peripatetic definitions encased.

These explanations may help to make it clear that in dealing with facts or in speaking of truth, scientifically or theologically, the thinking mind is not occupying itself directly with nature's activity, as is the usual presumption, but is dealing directly only with ideas, by language personified or in definitions encased. All the workings of thought, productive of knowledge, are in types of language embodied or encased, and language controls the workings of thought in one way or another; it gives thought its ability to represent or misrepresent nature's activity in one way or another.

Language as a Cause of Delusion - Confusion of
If the part which language plays in our mental economy is not made clear in the process of education, then this process causes confusion in the natural workings of consciousness, of sense, reason and will.

The thinking mind, educationally enlightened, but left ignorant of the influence of the various types of language upon consciousness, loses its ability to use its natural faculties in thoroughly rational and health-sustaining ways. * * * *

If the alphabetically enlightened mind does not understand the devious and confusing ways in which the various types and systems of language affect consciousness, then it cannot use its natural faculties in accordance with living principles and it cannot evolve competent civilizing powers. Delusive enlightenment, caused by the confusing influence of language upon consciousness, makes the thinking mind unreasonable, visionary, opinionated and intolerant, thereby disturbing the order of life and destroying the possibilities of maintaining a peaceful, organic, social relationship among individuals in family and national life.

The study of the influence of language upon human consciousness was in antiquity recognized as the necessary foundation for intellectual development. * * * * When the widely varying influence of the various, more or less organic types of language and the many non-organic systems of language is not thoroughly understood, then the thinking mind cannot accomplish much in the way of Fact-knowing, nor can it tell the truth fully and fairly about nature's activity; it can only guess at Fact, jump at relatively true but vitally faulty conclusions, and form more or less irrational opinions of the facts which it should be able to represent by gisty judgments.

The study of right-speaking makes possible thorough fact-knowing, truth-telling and right-determining, and this lays the proper foundation for the evolution of free-agency powers and their rightful exercise. Scientific 'ologies and 'isms and theological visions can never evolve free-agency powers. They can never develop true lights of consciousness, needed to sustain the rule of right and reason. While these true lights are wanting, the establishment of permanent peace, internal and external, is not within the power of human thought. Civilization is ruled **by reason or by force**. When reason is lacking in the God-consciousness of man, then Mammon must rise in civilization to rule by force.

While the scientific, theological and philosophical institutions of learning ignore the living connection between the organizing powers in the process of existence and the organizing powers of human language, it is idle to hope for full and fair enlightenment of the civilized mind and for the rule of reason and peace in social affairs, and it is certain that the intellectuality produced by

so-called learning will daemonize the human mind in present civilization as it has always done in former ages. Intellectuality which ignores the organizing powers in the threefold process of human existence deludes the natural judging faculties of man, misleads his powers of reasoning and perverts the free-agency will. It substitutes guesswork for natural knowledge of Fact, opinions for gisty judgments, and the rule of arbitrary force for that of living reason. It works up a conflict of opinion and internecine strife; it stuffs the mind with ready-made opinions and fixed ideas; it establishes prejudices and privileges and fatal systems of instruction, education, legislation and administration, for fatal are all systems in civilization which are not ruled by a characterful organizing power.

Not religious, not scientific nor philosophical guesswork can ever solve any social problems. They can only substitute system-work for the required organizing work. Systematically developed minds are intellectually perverted minds. System is a thought-made and usually stationary thing; life is a natural growth. The systematically intellectualized mind should never claim the ability of answering any question of life truthfully. Religious faith is the instinctive hold which the thinking mind has on the organizing powers which create and sustain human welfare, and this hold was evolved in pre-historic ages by a proper use of the powers of language. Religious faith is now the mainstay of civilization; upon its full and fair development depends the success of civilization. The organizing God-consciousness evolves free-agency character, in accordance with the principles of procedure by which the creative powers in nature evolve organic life in all its many forms. The development of religious faith is therefore a necessity in civilized life, but that development must be thorough-going and rational; it must not be visionary. It must not lead thought away from the powers of life, nor separate its work from them. It must make intellectuality an organic and not a systematic superstructure of mind; so it is written. It must evolve the powers of reason and not merely develop the faculties of sense or of self-sufficient thought. At present religious thought has fallen under the control of opinionated minds, which rather divide human judgments in visionary and denominational ways than unify the reasoning powers in the civilizing instinct and its organizing endeavors.

Religious faith

is being misled by the hollowness of theological opinions and irrational doctrines, until it becomes a character-perverter rather than a character-upbuilder. All the questions in civilized life are represented in the light of opinion by theologians, who ignore Fact-

knowing, Right-thinking and Truth-telling. Fact-knowing is not a mere building of systems of thought upon belief, as are the diverse doctrines of the various Christian denominations at the present stage of naturally retrogressive and alphabetically over-intellectualized development of mind. The denominational branches of the Christian church are products of the systematically flattened and categorically excavated intellectuality which harbors philosophic visions and abstract ideality. The originators of the Christian cult had nothing whatever to do with platonic ideality, nor with any philosophic notions or opinions; they were Fact-knowers of that type which in the following volumes will be called the Sibylline school.

Upon Christian faith and its original doctrines, modern civilization may well build its hope for future welfare, but that hope must be deferred until the various denominations succeed in their present movement of organically unifying the diversity of their opinions, and forming one great **Trust of Truth-tellers**. Theology must go out of the opinion-making business into right-thinking and right-speaking, and it must teach the public mind the logic of life, the logic of the civilizing purpose, the logic of the free-agency powers, the logic of the "**I must, I can, I will,**" the logic of adjudicative reasoning, formulated in sacred writings, before it can bring about betterment of conditions in Christian civilization. Syllogizing and categorizing are well enough for scientific purposes, but they are grave errors in theological endeavor. The original meaning of the testamentary writings is as unknown today as was the heart of Africa a hundred years ago. The words of testamentary writ are known, but the thoughts and intent of these words remain *terra incognita*, because the character of the prosopopeia-and symbol-systems, embodied in sacred language, seems to be a branch of former enlightenment entirely lost to modern thought. It is not at all understood by modern philologists.

As with the theological ideas of

Fact-knowing,

so with the scientific ideas; they are equally irrational and ill-founded. It is absurd to build a system of thought upon observations and experiences derived from the channels of special sense, if the natural connection of the faculties of special sense with the causes of their evolution, and with their origin in the elementary powers of conscious life, be not first known and elucidated.

Fact-knowing must rest upon the understanding of natural causation; it must comprehend the workings of creative principles of procedure, as well as the outer and accidental interaction of created things; it must comprise a knowledge of the

origin of life and of the causes of development and evolution, as they are in themselves, and not as they are rendered by the thoughts and words of any scientific or theological thinkers. Fact-knowing has its natural foundation in living consciousness—in the self-conscious genius of life—and it is therefore unlike all scientific or philosophic truth-telling, which has its origin in special sensations or thinking and talking talent.

Fact-knowing is a threefold process; it has (1) its inner consciousness—its intuitive or evangelic features—; it has (2) its outer phases—its observations and experiences, or apostolic way of looking at and conceiving nature's activity—and (3) it has its power of unifying the inner features with the outer phases and thereby producing a picture true to the order of life, its causes of development and evolution. Both science and theology take one-sided views of Fact. Theology misunderstands the evangelic workings of the human knowing powers, while science has not yet come to understand the apostolic workings of consciousness, that is, the dependence of faculties of perception upon elementary understanding and upon the workings of Native Reason.

Fact may be defined as nature's activity, arising in the immediate consciousness of human life.

Life has a consciousness of its own, which underlies the thinking consciousness.

The consciousness of life is the true raw material of knowledge, which the thinking consciousness must elaborate, by means of language, into explicitly enlightened free-agency consciousness.

The thinking consciousness, at our present stage of intellectual development, ignores the living consciousness, which stands immediately connected with the process of life, with the chain of natural causation, and with the organizing power in that chain, to which all life in general, and humanity in particular, owes its existence. By ignoring the organizing powers, thought ignores the principles of procedure in the process of existence, which are the natural **guiding thread** of the thinking and speaking faculties, and without which no living criterion of certitude can ever be evolved in the public mind. Thought, proceeding without a criterion of certitude, can only form opinions with regard to the requirements of civilized life, as does modern intellectuality.

The great diversity of current opinion with regard to what is right or wrong, good or evil, true or false in social life, is evidence of much error and great delusions. Science has its theories, theology has other ideas, everybody who has a pronounced opinion

differs in some way from everybody else, and yet every individual thinker would like to control the life of his fellow-men by the light of his opinions. The opinionated mind always wants to be a legislative genius.

Opinions are poor raw material for legislative purposes. The laws which are made out of opinions are not respectfully considered by thinkers who disagree with the opinions, and therefore opinion-made laws not only fall into disrepute, but they develop themselves into causes of social disintegration and internecine strife.

All great historic nations have suffered much from the alphabetical over-development of the thinking powers and from the undue influence which opinions always exert upon the legislative machinery. Therefore a more thorough knowledge of Fact is essential to the welfare of civilization.

In order to bring the public mind and its intellectual leaders to a point where they can see Fact in its own true light and determine upon doing the Right Thing at the Right Time in the way of development and evolution, it may be well to resurrect the now unknown Great Learning of pre-tartaric China and its "Logic of the Mean", for this Learning made thorough Fact-knowing the foundation of Right-thinking, Right-speaking, Right-doing; and it may also be well to resurrect the now unknown original meanings of the vestiges of ancient art, which represent the experiences of past civilizations. With this point in view, the symbol-and prosopopeia-systems of antiquity will be elucidated in the following volumes by reproduction of vestiges of ancient art and interpretations of the original meaning of mythological or so-called sacred story. These remnants of ancient thought will eventually be found to have a power which transcends that of modern rhetoric and which can make that knowable which is now considered unknowable.

Right-thinking

must be understood to mean the adherence of thought to the living consciousness of the organic powers active in natural causation. It must include, not only the judging of phaenomena in their connection with the inner workings of nature, but also the aligning of judgments after the manner of nature in the way of cause and effect, of organic development and evolution. Right-thinking must make the logic of life the foundation of judging, reasoning and determining. To lay this foundation, the very causes of life—the organizing powers in the process of nature—must be fully and fairly elucidated, from Alpha to Omega, from universal consciousness to the height of free-agency self-consciousness.

Right-thinking has nothing to do with categorizing or syllogizing; there are no categories in the process of nature. The categories are intellectual tools produced by thought for use in its own workshop. Syllogizing is not reasoning; only sophists and opinionated philosophers consider syllogizing a way of thinking which can lead to truth-telling.

Right-thinking, which makes the logic of life its foundation, must make the logic of adjudication its principle of procedure in developing the civilizing powers of the human mind, and in evolving the free-agency character. The logic of adjudication is intellectually what the logic of organization is practically, an organizing procedure which uses available means to the end of right-living. It is this use of means which the Sibylline school has formulated, and to the use of which the Great Learning of pre-historic China opens the door.

Two discussions on questions of the hour with men prominent in political and social life may help to throw light on the moving spirit of the "powers that be" in the world of finance, in political life, in the workings of party machinery and in the status of intellectual development. The first took place with the editor of an insurgent paper, who had been loudly active in condemning the political representatives of the railroad systems and the practices of the **higher-ups** during and after the recent financial crisis. The second was had with a public-spirited gentleman of unquestionably high character, connected with the banking business, and suspected of being a scout of the international programmers.

DISCUSSION WITH THE EDITOR.

THE EDITOR—No, I cannot say that I understand the purpose of the insurgent movement. I presume it's intended to turn some rascals out and give others a chance. I don't think there is much virtue behind it; I joined it because it's popular. If a newspaper wants circulation, it must give the people what they want. The people like to read about the rascality among the **higher-ups**. To advertise some **higher-ups** as rascals makes politicians successful and gives a newspaper circulation.

QUERY—Did it ever occur to you that the present insurgent movement is possibly connected with the present contraction of credit, that both movements belong to the same program, and that this program seems directed especially against men who control railroads and great industrial enterprises in this country?

THE EDITOR—Possibly so. The men who control the railroads have played a high-handed game in politics and finance, and they are not very popular in consequence.

QUERY—Is not perhaps the public enmity toward railroads the result of systematic disparagement of railroad interests by the Press? Has public feeling not been worked up against certain railroad men and domestic financiers, for the purpose of forcing them to hand over the control of the railroads to other and perhaps foreign financiers?

THE EDITOR—It does look as if change in control of the railroad systems was aimed at. The withdrawal of credit from certain men in control of great railroads, and the simultaneous attack on the politicians who operate under railroad control indicate that someone else, besides the people, is after the railroad men.

QUERY—Isn't someone cleverly directing the Press agitation against railroads and railroad financiers in connection with the insurgent movement?

THE EDITOR—I don't think so. I know of no paper that is being subsidized. I am in the movement only because it's popular and it pays to have public patronage.

QUERY—If it be true that the insurgent movement is directed against certain domestic financiers who control railroads and great enterprises, mainly for the purpose of taking this control from them and placing it in the hands of English financiers, is that not sacrificing the best interests of the country?

THE EDITOR—Possibly, but that is not my concern. I have tried long enough to run a paper in the best interests of the people, and I have lost subscriptions and thereby the patronage of merchants who advertise. I have had to quit working for public benefit; I am now working with public sentiment. If it directs itself against railroads, against predatory wealth, against graft, it seems worthy of support and it pays to support it. Never mind the result of the agitation. The shake-up may land us deeper in the hole; it probably will, but we can probably take care of that when the public finds it out. A newspaper must swim with the stream; it must give the public what it wants. The public wants something; it never knows exactly what. It loves sensations and excitement, and for these it pays.

QUERY—Is not someone directing popular sentiment, through the channels of the Press and Literature, in ways to suit great financial interests other than those which are especially domestic?

THE EDITOR—I presume someone must do the long-headed thinking in national life, and direct public attention to needful changes, and I presume the great financiers make it their business to look after their own interests, as well as that of the public, when they make their influence felt in political program-work.

QUERY—If the political program-work is done to suit foreign financiers, are not perhaps national interests sacrificed?

THE EDITOR—Eventually, perhaps, but not at present. Our interests hinge on prosperity. At present we have really more prosperity than the mass of the people are entitled to enjoy.

QUERY—Isn't it treason to democratic institutions to allow foreign financiers to control the domestic policy of this country?

THE EDITOR—Not particularly. The greatest financial powers can do better work in developing the resources of the world and in regulating the commerce than can smaller financiers. Regulated it must be; let the best man have the controlling voice. The people can't regulate their own national affairs and international connections. They are like a big jelly-fish with a very little head. The body grows bigger, but the head doesn't. Someone must do the thinking for the democratic jelly-fish. Whether foreign or domestic financier make the program, what is the difference? We cannot surround ourselves successfully with a financial wall. There is nothing treasonable in the program as long as the authorities at Washington approve of it.

THE DISCUSSION ON PUBLIC QUESTIONS WITH THE SUSPECTED SCOUT.

QUERY—What is your idea regarding the present reform-movement in politics and finance?

THE SCOUT—A good movement, badly needed in this country. Nowhere on earth is there so much high financing and political grafting as in the United States. These abuses cannot be tolerated.

QUERY—How can they be brought to an end?

THE SCOUT—By rigorous enforcement of the law;—by putting speculative bankers and political grafters in jail.

QUERY—All of them, or only a few?

THE SCOUT—A few to begin with, and to make an example of, so as to scare off the balance. If that doesn't do it, keep the mill of punishment going.

QUERY—A simple process, isn't it, that of scaring people into goodness? What a pity that it doesn't always do the desired work! The flies refuse to be scared off the social jam-pot. Nature goes where there is power and opportunity. Do not men usually refuse to be scared into being good? The medieval authorities employed most extraordinary ingenuity and means in scaring heretics into piety, without securing allegiance to their regime. The southern gentry believe in burning negroes at the stake, in order to scare them from committing rape, yet they are constantly being charged with it. Our theologians still preach

eternal hell-fire and eternal salvation, and yet we need more and more penitentiaries.

THE SCOUT—Fear of punishment has a salutary effect upon some people, at least. It is about the only way of checking the abuse of power and opportunity.

QUERY—Could moral training not bring about a change in public character, so that the wish and will to do wrong may not prevail?

THE SCOUT—Visions! The public doesn't take kindly to moral training; it is not open to any movement aiming at improvement in its own ranks. It wants everybody and everything else improved, but it considers itself all right, and it is so. It is good raw material for the building up of civilization. Leadership moulds public behaviour; it makes builders-up or tearers-down of the people. Leadership, financial and political leadership, should be improved in some way. Its deliberate violation of the law should be punished.

QUERY—If the lower half of the social pyramid is made of such uncertain material, is not the upper half in danger?

THE SCOUT—There certainly is constant danger, and it is necessary to keep an eye to windward, and, if possible, to nip danger in the bud.

QUERY—Does that mean to so control the opinion-making business that the seeds of social disturbance may not be sown?

THE SCOUT—Practically, yes.

QUERY—But all knowledge being a matter of opinion, who is to say whose opinions are orthodox and whose heterodox?

THE SCOUT—The men who carry the greatest burden of responsibility in feeding the world's millions.

QUERY—Do you mean the men who control the international system of finance?

THE SCOUT—I mean the people who work to live, in general, and the people who provide the ways and means to feed the world, in particular.

QUERY—If the world's great financiers are particularly included among these people, is there not some evidence of incompetency noticeable in their ranks? Is the financial stringency of 1907 not an evidence of this incompetency, or is it not, perhaps worse, an abuse of power and opportunity?

THE SCOUT—Hard to tell the causes of financial stringencies and panics.

QUERY—Do we not thoroughly know the causes of the financial panic in 1893?

THE SCOUT—That is different. When the hand is played out we know what was in it, but while the game goes on we can't see all the cards.

QUERY—Has the insurgency movement in the ranks of the Republican party anything to do with the causes of the recent contraction of credit and financial stringency?

THE SCOUT—Well, if it is not a branch of the same reform-movement, it is at least a happy accident. It gives a good opportunity to the powers that be to bring order out of the chaos of industry, commerce and finance. The financial and political reform-movements should go hand in hand, in order to put public welfare on a secure foundation. The insurgents aim to stop the abuses of political power, and especially those instigated by predatory wealth. Their work directs itself against high finance and speculative banking, and thereby affects the interests of international finance, giving an originally national movement international bearings, and causing far-reaching disturbances, which may have brought on contraction of credit, assuming unexpectedly the proportions of a financial crisis.

We have just come to realize that the great problem before us is how to make humanity work, how to feed it, and how to keep it from fighting. To solve the problem, the world's resources must be economically developed and distributed. In order to do that in effective and peaceable ways, the men of great wealth and enterprise—the world's financiers—must stand shoulder to shoulder in honest endeavor. The men of money, who control the banks and international credit-making power, must not use funds entrusted to them, or even their own money, for purposes of get-rich-quick speculation or even individual wealth-getting, and they certainly must not engage in the business of getting-rich-quick by corrupting the political life of nations. The financiers who control banks should arrive at an agreement among themselves how to use their credit-making power, rather for national and international benefit than for the amassing of immense individual fortunes, further tending to bring discord into the world of finance. Financiers must not fight among themselves, for this sort of fighting results in public calamities, contraction of credit, empty dinner-pails, etc. Nor must corrupt political powers, here or there on earth, be permitted to interfere with the work which the financial system has to do for humanity. There must be no political grafting, no extortion of protection-money or other interference with the legitimate work of handling the bank's money; no speculative banking, which disturbs the safety of legitimate, industrial banking business, as has been the practice in the United States. When people entrust their money

QUERY—Was the Sherman Law not a war-measure of the same character as the Trojan horse, being one thing in appearance and another in fact? Was it not originally conceived on the other side of the Atlantic by English financiers? Was it not imported into this country through the channels of diplomacy and journalism, and represented as a necessary means to stop the alleged aggressions of predatory wealth and the growth of monopolies in this country, while in reality it was intended as a war-measure, to destroy the independence of American financiers and force them into submission to the greatest of all trusts and monopolies, the world's international system of finance?

THE SCOUT—It seems to have had that effect, as far as the great railroad men and some speculative financiers were concerned, but the effect may have been a mere incident; its original purpose may not have been other than that of checking the growth of monopolies, which threatened to become dangerous sources of wealth in the hands of certain individuals. Planning against the growth of monopolies and other practices of high finance in this country, may have opened opportunities for European investments, which were not included in the original plan or program, and thus the reform-movement, originally only of national origin, may have developed itself unexpectedly into a war of foreign money-interests against American financiers. The men who stood sponsors for the passing of the Sherman Act certainly did not consider it a loaded horse. If England's financial system be the greatest of all monopolies, it is also the one least prompted by narrow self-interest and least opposed to the best interests of civilization, but one making uniformly for the peace and prosperity of all nations.

QUERY—If the men who control the international system of finance are prompted by none other than the laudable endeavor to provide work and bread for the millions, why then do so many of their representatives in this country endorse the abuse of legal and judicial power? Why this desire to manufacture criminals? Why these Dreyfus cases? Why the orders from afar to convict anyway,—“If you have no cause, find one!”—Why all this underground railroading?

THE SCOUT—When you go fox-hunting, and turn loose a pack of hounds, you cannot guarantee that some curs will not join in the chase and bring the fox to another than legitimate execution.

So far the discussion was carried on in a very friendly spirit between old-time friends. Now came the final query, politely put, but to the point, and not fit for publication. This query provoked the wrath of the scout, indicating that there was “a nigger in the fence.”

THE SCOUT—"You will be sorry for taking that side."

And friends of almost life-long standing parted, to meet as friends no more. The questioner had taken no side; he had not intended to take any, but he had given mortal offence by pointing the analytic sword at the vulnerable spot in the back of Siegfried, the mythical personification of the powers which aimed to conquer the world in peaceful ways, and which are again coming to the fore in civilization.

This little occurrence of giving offence may make it clear to thoughtful minds that the financial question must not be probed too deeply. Even a hint at the vulnerable spot gives mortal offence, and endangers the safety of the powers which support civilization, and which should not be destroyed or even disturbed, for such disturbance might throw civilization back to the conditions mythically depicted in the Niebelungennoth.

The financial powers, aiming at peace, lay a fitting foundation for the advancement of civilization, and this work entitles them to respect. Money-sense must have a ruling voice in the world's affairs, that the millions may live; it must rule the system-work in social life, to give stability to the trunk and branches of the national tree. Upon the foundation which the international credit-system lays, all nations must build their national character if they want to evolve fitness of survival. Money-sense must underlie all reasonable endeavor; means-development must precede the evolution of the power to make reasonable use of means. This assertion is scripturally authenticated. The abuse of the credit-making power is possible, but it is probably not one of the now dominant intentions of the powers that be. Our civilization may safely trust its material and relative welfare to the financiers, who at present control the world's resources and their distribution. Even ambitious and sceptical Germany seems to have endorsed the international credit-system.

In essaying the subject of errors of thought and their evil influence in the development of civilization, we may safely leave the financial question out of particular consideration. The love of money may be at the root of all evil, as Timothy will have it, but if so, it is only an incidental cause of evil. The Old Testament points to errors of thought as the original cause of evil, and this cause should be fully elucidated before considering any incidental causes. If errors of thought can be corrected, and better lights placed before the modern mind than those which the ruling opinions furnish, then the men of money may never again abuse their power; they may rather seize the opportunity to lastingly serve civilization. But the opportunity of correcting errors of thought, so as to improve human character, is very distant. Probably no

to banks, they must feel that it is being used legitimately for the industrial support of the world and for public good, and not for speculative purposes, to create money-greed and billionaires. And the legitimate banker, who has to trust other bankers, must feel that this trust is not being abused, and his money rendered insecure by speculation. Speculating with banking money is the most dangerous phase of gambling; it is one of the things which must be stopped, if the millions are to be fed to best advantage. The insurgent movement materially aids in solving the great problem.

QUERY—Is the Sherman Law a specimen of the assistance which the insurgents render to the world's financial movement?

THE SCOUT—It certainly is. It tends to stop the amassing of great individual wealth out of monopolies and unduly inflated values.

QUERY—That sounds very nice as a general proposition, but in its particular application is it not a specimen of special legislation with a vengeance, and entirely outside of all constitutional, statutory, defined principles of law-making? Is it not an undefined law, which can be applied to one man or combination of capitalists, so as to make them criminals, and to other men or combinations of capitalists, working in the self-same way, so as to make them appear as doing an honest, legitimate business? Is this kind of legislation not making it impossible for the members of any great industrial corporation to know whether they are doing a legitimate or a criminal business, until their case has been adjudicated in all the courts of the land? Even if finally adjudicated, have the judges not power to change their opinions regarding the legality of corporate operations under this law—could they not condemn those tomorrow to whom they have given a clean bill of health today, or *vice versa*? Is the Sherman Law not of such an undefined and undefinable character that it places too much power in the hands of opinionated thinkers, occupying political and judicial positions?

THE SCOUT—The politicians have not the power of ultimate decision; the courts have it. The character of the court always has much to do with the just or unjust application of the laws, no matter how well and clearly defined they be. The courts we have to trust, and I think we may safely do it.

QUERY—Can we trust them to have Salomonic or Judas Iscariot sense, or both, or neither?

THE SCOUT—The judiciary, as the highest national power, has not often allowed justice to miscarry.

QUERY—Are not the lower and the higher courts of the land a long distance apart, and is it not slow and expensive traveling

from one to the other? Is there no danger in making laws which enable the same judge to stamp the same act either as criminal or as legal, right and reasonable?

THE SCOUT—The courts are not liable to abuse this power.

QUERY—Certainly not. They are not going into the business of legal spoliation or judicial blackmail. But does not the very fact that a court has this power to consider the managers of great commercial enterprises criminals, if it so chooses, open the door to confiscation of property, by scaring capitalists to hand over fortunes rather than run the chance of being accused, brought to trial, and possibly convicted? Did it not have this exact effect in some cases we know of, where hundreds of millions involved were transferred, under threat of criminal investigation?

THE SCOUT—The Sherman Law was not to blame for the most notable of these cases, but the uncertainty which attaches itself to the construction of all laws, even those which are fairly well defined. And then these wrongs occur only in times of war, when much is considered fair which otherwise would be condemned. The powers that be are forced to make war for honest purpose, for establishment or maintenance of Right, but the camp-followers speedily appear on the scene to rob the wounded.

QUERY—Were certain great newspaper interests not forced to lay down their independence directly to the powers that be, during the last contraction of credit and because of it?

THE SCOUT—Directly, hardly; indirectly, probably. The Ishmaelites in the opinion-making business, like the Ishmaelites in the banking business, are not working in the best interests of civilization. Civilization and justice do not suffer by putting the bridle on them.

QUERY—What if national interests should ever clash with international interests, for instance, with those of the international system of finance? Would the power of national courts prevail over the international interests, or *vice versa*?

THE SCOUT—The Lord only knows! When reasoning ends, fighting begins, and the big fellow presumably can make the little fellow see on what side Right lies.

QUERY—Were the Sherman Law and the last financial crisis not two conceptions, hatched in the one nest by birds of passage, for the purpose of solidifying the financial factors and regulating the credit-making power in the world?

THE SCOUT—Hard to read the thoughts and intent of men! The insurgency movement and the Sherman Law seem to be admirably adapted for the work of correcting abuses of power in financial and political circles. They look like parts of a well-studied program.

it can, and arrogating to itself all the good things of life, by fair means, if possible, if not, by foul means? Will the average man not naturally seek to overreach his fellow-men, and must the Men of Mammon not always be on the lookout that they are not being so overreached by the people? And *vice versa*, must the people not always fear the greed of the Men of Mammon?

Until effective truth-telling forces conviction, the practically thinking world of this age will continue to doubt that the silent Sphinx can be made to talk and tell the story of human evolution out of animal life, which it symbolically represents. But even if the causes of human evolution could be fully elucidated and conviction forced upon the doubting mind, even if gisty judgments could be made to take the place of uncertain guesswork and delusive opinions, even if vitally true lights could be diffused throughout the public mind, the work of civilization might yet be farther from success than it is now in the hands of financiers who put shoulder to shoulder in laboring for the world's material development. Knowledge, even if it be thorough-going, falls still a long way short of the power which can make world-wide civilization a lasting success. The power to know is a very different thing from the power to do. It differs from it as does the seed from the plant; the seeds may fall upon infertile soil, or the young growing plant may be crowded out by weeds and never produce the healthful growth of free-agency doing powers.

For these reasons, the men of finance have a right to be jealous of their position. They have even a better right to keep a watchful eye toward the opinion-making business than had the Roman church in medieval days, for modern financiers do proceed in accordance with time-approved and scripturally authenticated principles as yet, while medieval Catholicism proceeded in accordance with its own misconceptions of Scripture.

Modern finance means to deal reasonably with the world, if the world makes reasonable and not antagonistic response. It means to rule the world reasonably, if possible, if not, by force. It is ready to receive better lights than those now before it, and to act by them, but it doubts, and justly doubts, the possibility of securing these lights and of putting them to effective use, for even if all the original causes of existence, which are considered scientifically unknowable, were fully and fairly elucidated, this elucidation might not yet insure any advance in civilization over and above the foundation which the financial system lays at present. The possibilities of building into height, in better ways than money can accomplish, depend, not on improving the thinking powers alone, but on taking knowledge out of the workshop of thought into the workshop of nature and living consciousness,

and causing it to grow in the public mind into conscientious free-agency determining character.

Essaying the subject of errors of thought in a destructive way, by pointing to the vulnerable spot in the back of Siegfried, is illegitimate endeavor. It is destructive criticism, which tears down but does not build up. What intellectual development needs is the evolution of mental powers to proceed critically and discerningly in devising ways and means of harmonizing the bread-winning systems with those of social organization; thereby practically solving the Riddle of the Sphinx. Theoretically, in these pages, we hope to solve this "ever-problem," by elucidating the causes which make civilization a healthful growth or a dying degenerate, infested by lingering disease.

The best way of getting away from the position which the Men of Mammon must hold is to organize society for the development of social and intellectual leadership. The body of the social jelly-fish probably does not need better clarified knowing powers than it now possesses. It is a natural product, endowed with natural knowing and doing powers, which serve it well enough, but its head—social leadership—needs to be stimulated to grow intellectually in due proportion to the physical growth of the body. If the intellectual and social leadership of modern civilization were as efficient as they could be and ought to be, the financial "earth-lions" could be made as tame, as happy and beloved as the domestic cat, publicly venerated in ancient Egypt as being of divine character. The Gods Shu and Tefnuit were domesticated earth-lions of financial and territorial greed.

The international financiers, in their jealous care of their own and the world's interests, are liable to be more wrathful in their opposition to theoretical or practical reform-movements than ever was the Papal hierarchy in the middle ages. They are satisfied with the present status of intellectuality and with the present opportunities of wielding their power. Like the public, they do not want to see any improvement in the present knowing and doing powers applied to themselves, which might interfere with their present procedures. They are still willing to permit the formation of national organizations of a limited character, in order that those who are not altogether satisfied with the best regime that financial talent can establish may still have an opportunity of organizing themselves for the promotion of national interests.

If the knowing and doing powers in public leadership be not improved by a permanent organization of people who devote themselves to that purpose, the rule of the financial powers of the world is liable to develop itself into what the ancient Japanese

man of great financial sense ever can be brought to believe that the people could be raised to a character-height where they would not steal if the opportunity offered, where they would tell the truth if lying served them to better advantage, where they would subscribe to the rule of reason if it were not backed up by force.

The possibility of so raising public character is indeed very remote. Even the first step on the way to the solution of the educational problem, that of correcting the erring use of the faculties of thought, and thereby stopping evil at its original source, has its great difficulties, the chief difficulty being the evolution of lights of consciousness, true to the causes of human origin and evolution, for if these causes be not elucidated, then opinion, of uncertain value and virtue, will continue to rule the world for better or for worse. No man of financial sense, at this stage of intellectual development, would take any stock in the assertion that a thorough knowledge of Fact is within the reach of the human mind. He might admit that better lights than those now ruling the world could be developed to control civilized life, and that improvement in social conditions could be brought about thereby, but he would probably hold that these lights would be opinions still; they would not be thorough-going and infallible knowledge.

No man of financial sense, at the present stage of intellectual development, could be induced to believe that the extension of knowledge could place the leadership of civilization in better hands than his own. The Men of Mammon look upon themselves much as the conventionally pious look upon their idea of God the Father—as the author of civilization. While the Men of Mammon do not pretend to have lifted the soil upon which we live out of the deep, they consider that their financial sense has been the active cause of social evolution, since it made the development of the earth's resources and the feeding of the millions possible. They therefore look with something of a fatherly eye on the people, and have done so ever since the dawn of historic civilization. The fatherly eye, however, has not always been one of universal love and benevolence. Even the early Babylonians had learned to consider the Men of Mammon as dangerously sensible, and rather rapacious than reasonable. According to modern archaeologists, they spoke of them as "earth-lions," and their sacred writings charged them with arrogating to themselves all the good things of life.

Later civilizations have usually looked with much suspicion upon the regime of finance, expressed by the words "by reason or by force." The rule of reason usually had to take a back seat as the rule of arbitrary force eventually always came to the fore. The Men

of Mammon, as fathers of civilization, do not seem to have been the most affectionate parents in the history of civilization; they seem to have applied a good deal of corrective spanking to the public baby, when it would not be good, from the financial point of view. Hence, the world has come to look with as much distrust on the régime of Mammon, as the Men of Mammon feel toward the possibility of the world behaving itself, if not forced to do so. If the men of money doubt that the public character can ever be so enlightened and elevated as to keep it from breaking through the restrictions of the Decalogue, if power and opportunity presented themselves, the people have learned to look upon the men of money as weaving spiders in social life.

"The weaving spider, what cares he,

For love or hate, for friend or enemy?

His only aim in life—utility."

The men of finance view all facts in social life from the standpoint of utility, and they consider individual man as a machine in the utility-system. The world, on the contrary, looks upon system and machinery as means to the end of improving social life and its own well-being; it refuses to be looked upon as a means of service to financial system; it sees its welfare as the great end of all endeavor.

Thus the viewpoints of Men of Mammon and of the public mind stand irreconcilably opposed to each other. Neither one considers the other as absolutely trustworthy. The world hopes for something better than to be ruled by weaving spiders. The men of finance can see no possibility of the world's mental emancipation to such an extent that **force** would not have to come to the rescue of failing **reason** in maintaining the order of civilized life.

Unquestionably humanity has been improved and civilization made possible by verbal evolution of the elementary knowing powers of man, but has historic civilization ever been improved by the conversion of man's animal intelligence into word-vested intellectuality? Did not the early work which the gift of language enabled man to do, differ widely from the influence which alphabetical language has exerted upon the human knowing powers during the later—the historic—ages? Has the world been improved by learning to know that the earth is not the centre of the universe, or that life is a product of evolution and not a hand-made thing? Could the world be improved by making the world-process thoroughly known in all its features and phases of causation, from Alpha to Omega? Why should such knowledge make the masses of the people builders-up rather than tearers-down of social organization? Will the world not always travel in the line of least resistance, in the hope of getting-rich-quick, as best

knew as the Dynasty of Xanthai, with which we will make ourselves familiar later.

If there is any possibility of bringing the social masses in the way of right-living, it is by way of fully enlightened and high-character leadership. If there is any way of establishing peace on earth within national and international life, it is by evolving free-agency character to that height where it will seek peace on the foundation of goodwill, and not on the foundation of self-interest.

Peace cannot be established on the foundation of self-interest, as the Men of Mammon may seek to do it; it must be established on the foundation of goodwill, in order to become a lasting factor in national and international growth of civilization.

The way of establishing peace on the foundation of goodwill is the now unknown way which pre-historic antiquity has formulated in the sacred writings of the great cults. When we will become thoroughly familiar with the original meaning of these writings, we may find them to be of great value to modern civilization.

THE RIGHT TO RULE INDIVIDUAL GREED AND COMMON INCOMPETENCY

The natural intelligence of the Pilgrim Fathers, somewhat tinged with bigotry, perhaps, introduced Christian civilization into this country, in an endeavor to get away from the arbitrary and unfair rule of opinionated minds.

Life in the Old World during the middle ages had been accursed with the self-assertion of individuals who had usurped social leadership, or who had, by fair means or foul, put themselves into control of the affairs of their fellow-men and of civilization. This individual control had imposed hardships upon the masses, and thereby caused the public mind to look upon the assertion of individuality as a cause of evil. The world had struggled for centuries to escape from the fetters of old-time prejudices which supported the privileges of the governing individuals and their systems, but in finally effecting its escape from the bondage-imposing systems of individual government, it reached into the assumption that the individuality must never but the majority must always rule, and that the ruling power at every moment of its procedure must derive its right from the consent of the governed. In accordance with these convictions grew the tendencies toward democratic government which eventually led to the establishment of this republic. The excesses in individual and monarchical forms of government reacted into the excesses in democratic institutions. Too much individuality in the former gave way to too much public enmity toward individuality in the latter.

The establishment of democratic ideas failed to take into account the influence of perverted intellectuality in the public mind and of great popular delusions.

The masses undoubtedly have rights which the rulers must respect, but have the rulers not also rights which should be respected? Is Right not a thing which must be viewed and sustained from all sides? Is it right and reasonable that the little developed intellect and limited free-agency character in the social masses, known as public opinion and sentiment, should control the highly developed intellect and character of the natural born leaders? Should the knowing and doing powers of lesser development control those of higher and greater development? Has quality in human nature no rights which quantity should respect? Is it not true that the masses rarely have the ability to rule themselves,

that their intellectual development never can keep pace with the complexity of requirements in great and growing civilizations, and that therefore they need the guidance of exceptionally qualified minds and of highly evolved free-agency character? Does this needed guidance in the growth of civilization, by way of breeding, not naturally develop some classes better qualified for leadership than others?, and does this development not naturally produce permanent ruling powers, which rise above the masses much as the head in the human organism rises above its body? If the quantity of civilized constituents needs qualified individuality for guidance and leadership, has that individuality no rights which demand respect? Does the assertion that the majority must rule not mean that the unthinking, easily misled, always incompetent, and often but little scrupulous masses should control the destiny of civilization?

Let it be admitted that the masses usually mean well, but to mean well does not necessarily imply the power to do the right thing at the right time, so as to insure social welfare.

EDUCATION VERSUS INSTRUCTION

Competent leadership being needed, the ways and means to its development demand attention. So far, modern civilization has not given the subject the necessary attention. Our thinkers have not yet come to properly distinguish between **education** and **instruction** — between the process of drawing the consciousness of life out into the realm of spoken thought and the modern methods of cramming ready-made ideas into the mind. They have virtually ignored the truly educational requirements which evolve free-agency powers and truly qualified genius for leadership. They have concentrated all their attention upon a certain kind of alphabetical instruction, and this instruction they have misnamed education, and applied it both to the masses in the public school-system and to the presumably better qualified intellect in the university.

Modern education builds its system of knowledge upon no natural foundation. It cannot lay claim to any understanding of fundamental truth. It builds abstract systems of thought into the intellectual atmosphere, without giving them a healthful footing on the **terra firma** of living consciousness.

The gospel of relative truth, upon which modern learning builds, is an artifice invented by self-sufficient thought, which has severed its connection with living consciousness.

The principal error in modern education is that of cramming ready-made, word-vested ideas into the mind, by way of **instruction**, without leading the living consciousness, naturally active in

the undercurrent of life and mind, out into the Height, Depth and Extent of intellectual evolution, by way of that education which makes the rightful use of language its main endeavor. This error in mental training has produced the present one-sided intellectual development, which pushes onward in the opinion-making business, but which does not evolve the powers of the understanding, needed for the rightful use of opinion and for competent leadership in advancing civilization. The alphabetical training of mind, as practiced in public schools, produces much categorical and dictionary knowledge, without evolving the reasoning powers needed to make rightful use of the knowledge produced.

The judging and reasoning powers of both the people and their leaders are more or less perverted by the one-sidedness of modern methods of instruction misnamed education, and while those methods continue to prevail, the one-sidedness and superficiality, by instruction produced, cannot be corrected, and the twentieth century mind will not regain the ability of putting itself on a proper foundation of conscious understanding, nor will it be able to elevate itself intellectually in naturally organic ways above the level of bread-winning sense on which it now grovels. Continuing to think much in the way in which opinions are now produced, the modern mind will drift further and further into confusion of ideas; it will deceive itself. The masses, little given to discerning thought, will not only deceive themselves, but the tendency to self-deception will be fostered by their much thinking leaders. The spreading of deception, consequent to the loose and delusive way of thinking in general and to alphabetical instruction in particular, will carry the confusion of ideas, known as the "confusion of tongues", so far that eventually neither leaders nor led will know right from wrong, and that the endeavors of both will result in their own undoing.

Perverted intellectuality has ever been and still is the curse of all historic civilizations.

The public mind notices that the conventional and mechanical way of thinking in dictionary terms about categorical and ready-made ideas produces great results in applied arts and sciences — great chemists, mathematicians, etc.—and from the recognition of this fact it jumps to the conclusion that this mechanical way of thinking may be trusted to also produce great results in thinking about affairs of life. In this jumping from the mechanical work of thought to the living work of nature, the public mind deceives itself. A great thinker in the mechanical ways of science is not necessarily a great thinker in dealing with the chain of natural causation. Nature is not a chemist nor a mathematician. Life is not a chemical product; it is a product of organic procedures,

which are unknown and unknowable to either chemists or mathematicians, as, in fact, to all mechanical thinkers of a scientific bent of mind. The public mind misjudges the character of the foundation of scientific thought, and it is inclined to overestimate the extent and value of scientific work. Science is all right in its place, but its place is not in political, legal or social affairs.

The popular belief that all educational, legislative and political nonsense cannot do any lasting harm to this civilization, is error; as is also the popular expectation that all social derangements will correct themselves in the future of this nation, as they seem to have done in the past. These assumptions are as unfounded as is the expectation that mechanical sciences will produce social order. The evils which beset organic life may right themselves if the natural growing powers are left undisturbed to do their work, but when intellectual perverses arise, as they are now doing in this nation, to disturb its life politically and legislatively with hammer and tongs, the *laissez-faire* spirit on the part of the masses is liable to meet greater and greater disturbances.

THE FUTILITY OF POPULAR HOPES

The public mind entertains great hopes that betterment of social conditions will be brought about by the advance of modern learning. In entertaining these hopes, it deceives itself. It does not realize that the whole fabric of modern learning stands on the categorically excavated and deadened foundation of naturally organic intelligence. It does not realize that the fullness of living intelligence is converted by the procedures of alphabetical intellectuality into the hollowness of categorical and other abstract ideas.

The minds, intellectually excavated and categorically reconstructed, were once known as "whited sepulchres", for the reason that the fullness of natural intelligence, by the intellectualizing methods, had been converted into the hollowness of categorical ideas, which did not contain the living, organic Gist of Fact, but which made talk of truth, virtue and justice a false and death-dealing pretense.

The alphabetically intellectualized thinker does not realize that the intellectual excavating and categorical reconstruction of natural intelligence destroys the working order of the mind and substitutes delusive artifice in the way of thinking for natural knowing power and the ability to do the right thing at the right time in the way of living. If our intellectuals realized this fact, they would know the original conception of Biblical "Scribes and Pharisees"; they would know that the great reputation of modern learning is largely a false pretense, and that modern thought produces word-pictures and terminological diagrams of truth, virtue

and justice, without any understanding of the workings of life or of its requirements.

Twentieth century thinkers do not realize that modern learning has one fatal defect which results in the perversion of the intellect and in the consequent evil influence of so-called enlightenment upon civilization. The modern thinker is unable to distinguish between the consciousness of life and the consciousness of thought. He does not know that the natural function of thought and language is to elucidate the consciousness of life — that living consciousness which accompanies natural causation — and that for the proper performance of this function it is necessary for the Thinking Ego to employ means by which it can connect the workshop of thought with the workshop of nature, so as to obtain access to the living raw material of fact — the elementary consciousness of creative principles of procedure and phases of causation. The modern thinkers do not understand that it is necessary for thought to enter the very workshop of nature in order to do its work of intellectual enlightenment and discipline properly. They do not understand the “reasons why” in natural causation, and especially the reason why thought cannot do its work as a civilizing agent properly if it is not cognizant of the creative principles in the chain of natural causation — of the very causes of development and evolution which generate the order of life. The modern thinker has not yet brought himself to see the fact that if thought proceeds in its work of enlightenment, without understanding the workings, procedures and principles of natural causation, it cannot produce anything better than abstract, imaginary and hollow pictures of knowledge; nor the further fact that if thought dresses its abstract and imaginary products in the wordy garb of truth, virtue and justice, it deceives itself and all the world.

All enlightenment produced in the way of thinking and speaking, which does not include a full and fair understanding of natural causation, is abstract and imaginary.

To the deadened intelligence of the intellectualized mind the work of modern thought may appear meritorious, but, as a fact, it is a false pretense and delusive artifice. The ideal systems produced by modern thought have a deadly categorical character which belies the organic character of living consciousness. Until such time as modern thought again puts itself in possession of the forgotten means of language by which the Thinking Ego may effect its entrance into the workshop of nature and revive man's organic consciousness of the organically working causes of life in the process of nature, so long will its work be much of a false pretense and a cause of spreading popular delusions, and so

long will the hope that the advance of learning will better social conditions prove futile.

Modern thought, as it now proceeds, by alphabetical and grammatical means of language, can only see the outside of the workshop of nature, and it can only see even this outside in special, fragmentary and one-sided ways. These ways of seeing nature do not supply the mind with the best obtainable raw material of knowledge.

No thinker of this age seems to realize the fact that learning, confining itself to the categorical use of alphabetical means, can never produce permanent betterment in social conditions, that it must always remain ignorant of the causes productive of conditions, and that such ignorance deprives the mind of ability to control conditions as is necessary to public welfare.

While mental training in civilization is confined to instructive methods, which make an opinion-factory and categorical storehouse of the human mind, there can be no healthful intellectual evolution, and while this evolution is *non est*, the mind cannot produce a healthful growth of free-agency character and of civilized life.

The development of man's original knowing powers by the various uses of the various types of language, as well as the influence of intellectual development upon social development, is a subject of foremost importance, not at all understood by modern thinkers; it is not easily explained in a few words and it is perhaps not just here necessary to pursue this possibly dry subject much further, it being fully elucidated by the thousands of vestiges of ancient art which will be produced later and which tell at a glance more than can volumes of terminological explanation. It is but necessary here to note that there is a great difference between organization and system — between the organic and the systematic use of language — between reasoning from cause to consequence and syllogizing — between the prosopopeia methods of definition and the categorical system — between gisty judgments and opinions — between talk to the point and hollow talk — between evolving character and tissue-building, etc., etc.

THE CATEGORICAL DEVELOPMENT VERSUS THE ORGANIC EVOLUTION OF THE INTELLECT

The organic evolution of the human intellect makes truly humane civilization possible; the categorical development of the human intellect, when standing apart from and opposed to its organic evolution, makes civilization a sweat-shop and a death-struggle for existence. The Gods are the active causes in the work of organic evolution; the intellectualized devils rule in the work of cate-

gorical and other systematically fatal developments. All the sacred writings of antiquity emphatically agree with this one statement of Fact.

The organic evolution of the human intellect, which makes civilization possible, causes thought to proceed organically after the manner of nature, and thus proceeding, the mind naturally reasons from cause to consequence. In this natural way of reasoning, the mind evolves free-agency knowing and doing powers, and perchance, also, that goodwill toward mankind, required for the rule of right and reason and the establishment of peace in civilization.

The organic evolution of the intellect, however, is a very different matter from its categorically systematic development, which is now promoted and sustained by all modern educational endeavors.. Organic evolution of intellectual powers can only be the result of the proper and timely use of organic ways and means. Thought and language are the ways and means by which the intellectual powers can be evolved out of natural intelligence. The organic use of thought and language has been abandoned during historic ages, as alphabetical development of mind has come to prevail in so-called educational endeavors.

While language had its original organic character, it gave natural expression and voice to the consciousness of organic life. Men at one time spoke after the manner of nature — after the organizing principles in the process of life. Their thoughts gave voice to living consciousness. The alphabetical and grammatical development of the intellect, however, came to displace the natural and organic use of language; it changed the attitude of thought toward living consciousness and toward the natural working order of mind by substituting categorical states of consciousness, terminologically expressed, for the organic workings of living consciousness in the human mind.

Alphabetical and grammatical development of language gave the mind explicit categorical states of consciousness, partly representing and partly misrepresenting nature's work, but in doing this, it deadened the living, organic consciousness of mind and made intellectuality an artifice. As the thinking mind became addicted to the grammatical use of language and to the now all-prevailing practice of dealing in categorical states of consciousness, it fell to ignoring the organizing causes active in the process of existence, as well as the organic ways and means of the mind which could evolve free-agency character and its reasoning and determining powers. This ignoring of the organizing causes deprived the alphabetically intellectualized mind of its ability to judge Fact fully and fairly, and to reason from cause to consequence, because it ignored the natural foundation of the thinking consciousness —

common sense and native reason — virtually separating the thinking faculties from the living powers . It is this separation which makes all judgments of right and wrong, of good and evil, necessarily a mere matter of opinion.

Opinions, formulated in the categorical and self-sufficient way of thinking, have always led to the invention and establishment of fatal systems of law and order in civilization, thereby making civilized life a hell on earth and subjecting it to the unreasonable rule of perverted intellects.

The artificially intellectualized mind may usually retain its good intentions, but it loses its means of carrying these intentions into healthful effect. It may continue to talk of Gods, but it cannot do godly work by the mechanical and systematic means at its command. The Gods do organic work by organic means; the intellectual devils in civilization do system-work by systematic means; so the authors of sacred writ asserted, as we will see by the story of Sammael in later volumes.

The Thinking Ego, which uses systematic means without understanding of organic principles, makes civilization an unnatural thing, dependent on the work of abstract thought, opinions and prejudices. It makes that appear right which is not right and that wrong which is not wrong. It manufactures artificial criminals and imaginary heroes. It rules the world in accordance with the appearance of truth, virtue, justice, but in violation of sense and reason; it rules in accordance with opinion-made laws, without due understanding of natural causes and consequences.

Men of pronounced opinions, who are strangers to right and reason, rule the land, from the supreme courts down to the smallest political flunkies, in accordance with the hollow talk of learning and opinion-made systems, and in violation of right and reason.

All factions of the ruling powers in civilized life now act in accordance with the requirements to fatal systems and in disturbance of the healthful growth of civilization in general and national life in particular.

Public opinion, by artificial intellectuality deluded, endorses the existing opinionative regime to its own detriment, as it did in the dark ages out of which we have but just emerged, seemingly only to return into the fatal relationship of ignorance, intolerance and hatefulness. Once again, the opinions, by perverted intellectuality produced, are elevating the deadly letter of opinion-made laws over the spirit of justice. Once again, right

and reason are sacrificed to popular delusions, and the opinions of intellectual perverts are given absolute control of social affairs.

The greatest and latest step in advance of our industrial development, the incorporation of industrial effort, by former laws duly sanctioned, is now being placed on trial for violation of that most absurd specimen of opinion-made laws, the Sherman Act. The machinery that successfully serves to feed a hundred millions of people is being violently assailed by intellectual perverts and by political and other parasites. The intellectual perverts who have usurped control of the law-making and administrative functions in this land, imagine that they are sustaining the welfare of commonwealth when, as a matter of fact, they are threatening destruction to the economic foundation of this country, as well as to its independence of foreign credit-systems. They accuse our industrial leaders of acting criminally in restraint of trade, when, in fact, they themselves are acting legislatively, politically and criminally, not only in restraint of trade, but in restraint of right and reason.

THE ORGANIC OR FIGURATIVE AND THE LITERAL OR CATEGORICAL USE OF LANGUAGE

There is a great difference in the manner in which human speech can be used. The most noticeable difference arises in the organic or figurative use of language, which only hints at living consciousness and represents its workings in picturesque ways, as opposed to the literal or positive categorical use of language, which ignores living consciousness and definitely encases only products of the thinking consciousness in dictionary terms. Language which follows living consciousness pursues a naturally organic logic of common sense and native reason, while language which deals only with the thinking consciousness proceeds in syllogistic and other byways to the natural highway of sense and reason. As language leads thought over the highway or byways of logic, so does it evolve or develop the intellect in natural or artificial ways — in organic or in categorical ways.

The categorically enlightened but organically perverted intellect of the college-bred mind exerts an evil influence on man's natural powers of forming naturally sensible and reasonable judgments with regard to social requirements. All its efforts at truth-telling result only in a multiplication of opinions; and this multiplication produces myriads of social side-pullers with legislative and judicial ambition, bent upon forcing human nature to proceed through the letter-of-the-law systems.

The positive use of language, which produces and multiplies pronounced opinions, also increases the tendencies to side-pulling,

decentralization and disorganization within the body politic. It causes the invasion of society by loud-thinking intellectuals in the field of politics, law, religion, philosophy, etc., who would remodel human nature and improve society according to their opinions. These loud-thinking intellectuals labor in the way of establishing all sorts of so-called ideal but really irrational systems for the regulation of social life.

THE PARASITIC CHARACTER OF SOCIAL FUNCTIONARIES

As intellectual development comes to take a stronger and stronger hold on social life, so multiplies the system-work in civilization, as also the need of employing functionaries to attend to these systems. The functionaries so employed are largely of a parasitic character; they do work which would not be needed in a well-organized society, and in doing this work they not only disturb but they prey upon the organic economy. Swarms of bureaucratic parasites, who invade civilization, pose as regulators of disorders by irrational opinions provoked. Thus, the non-organic, systematic, grammatical use of language, which produces erring thinkers, introduces parasitic invasion of the body politic, and destroys the work of civilization, the growth of which organic language has promoted.

If the categorical perversion of the intellect, by educational measures, is not brought to an end, nation-builders will find themselves slaving to feed social parasites, in the near future again as in all the historic past.

Organic intellectuality has always been recognized and personified as a social temple-builder, an agathodaemon, a Holy Ghost; while categorical types of intellectuality have been depicted as hordes of fallen angels, as kakodaemons, evil genii, etc.

Organic intellectuality, it was said, stimulated the organic growth of human society by dividing the benefits resulting from social growth equitably, fairly, reciprocally, among social constituents.

Categorical intellectuality is ambitious to improve the good work of organic intellectuality; it talks in the way of high promises about peace and plenty, while its work destroys the organic growth of the human intellect and of human society by substituting systematic for organic procedures of thought and act — procedures which benefit none but bureaucratic and other parasites.

The way to social conditions of Hell is paved with the good intentions of categorically perverted intellects.

All the intellect-controlling languages now spoken are of an

alphabetical, extra-analytic type; they are indeed effective means to the end of doing special detail-work, but they have no truly organic or unifying powers; hence the diversity of opinion regarding the requirements of civilized life, regarding right and wrong, good and evil, etc.

While the faulty use of language controls the intellectual powers and disturbs the natural working order of mind, while hollow talk of categorically excavated minds prevails in the business of manufacturing, dealing in and storing up ready-made opinions, fatal system-work will prevail in civilization over all truly organic endeavor, and the masses of the people will be forced to shed sweat and blood for the purpose of feeding and pleasing the myriads of political, legal and financial parasites, who, consequent to the spread of sham intellectuality, invade the body politic and prey upon its substance.

THE POWER NEEDED TO UNIFY OPINIONS

Categorical intellectuality, with its peripatetic dictionary definitions, is efficient in developing special ability to know and to do, but it lacks organic and unifying powers. Our educators might easily supply these intellectual deficiencies of the age if they realized their own shortcomings and understood their business. Until our educators perfect themselves and the intellect-controlling use of language, it will in all probability be useless for loud thinkers to attempt to place facts into lights truer than the now prevailing opinions furnish.

The exchange of opinions, categorically evolved in learned discussions, is hollow talk, whether it takes place in the auditorium of the university, in the halls of Congress, or in the meetings of the recently organized Commonwealth or Economic Clubs. All categorically enlightened intellects are excavated; all categorical talk is hollow; it leads the Thinking Ego about the **workshop and storehouse of thought**, but it does not give it power to enter into the **workshop of nature** and to study the workings of cause and consequence in the only way in which they can be studied. All learned discussions on social questions of right or wrong, of good or evil, are only methods of threshing intellectual straws into intellectual chaff. Never will grains of truth, with sprouting and growing powers, spring from learnedly enlightened intellects of the modern type. The talk of these intellects may duly or unduly diversify special knowing powers, but it cannot unify the powers of the specially active intellects in the only way in which special powers can be unified, i. e. the naturally organic way of thinking, speaking and doing. This organic way must ever

remain inaccessible to learned minds which ignore the truly educational or evangelic evolution of living consciousness as a civilizing power in their way of thinking:

THE GOSPEL OF RELATIVE TRUTH,

which underlies the methods of public instruction, produces the prevailing **unnatural ignorance of natural causation** and the deplorable inability of learned minds to reason from cause to consequence. It virtually pushes fact-knowing, truth-telling and right-doing into the background and makes systematized lying with regard to cause and consequence the actual aim of intellectual endeavor. Of course it does not do this intentionally, but it does it actually.

Relative truth in the way of thinking, lays the foundation for relativity in all social conditions, and that relativity, so founded, is of a fatal, inimical and deadly kind, a kind entirely different from the reciprocal relationship which prevails in the process of life, in the individual organism, and which should prevail in family life and organic society.

While relative truth characterizes the work of modern thought, relative honesty will characterize the dealings between man and man. What truth is in intellectual development, that the dollar is in social development, namely, a standard of worth. If the accepted truth represents nothing better than the hollowness of prevailing opinion, then the obtainable dollar will represent nothing better than the hollowness of vain endeavors in social life. Honest truth and honest money are organically reciprocal and not fatally related things.

The almighty dollar is not altogether honest when relative truth, vested in opinions, rules the world; it is only relatively honest; it is honest from the point of view which the greater capitalist takes in robbing the lesser. It is honest from the point of view of foreign financiers, who are now scheming and programming to reduce our multi-millionaires to submission to their credit-system, but it will not appear to be so altogether honest when we look from our own national point of view into the procedures employed. The people of the United States have yet to learn the lesson that honest truth and honest money must go hand in hand in intellectual and social development. If tainted truth is being made the circulating medium in intellectual life, if systematic lying is employed as a method of educating the public mind, then will the money — the circulating medium of industrial and commercial activity — be tainted. When the current of public mentality and morality runs out of the channels of right

and reason into the byways of irrational opinions, then we cannot hope for a high-character use of money.

Some of our learned thinkers seem on the verge of realizing that there is something wrong in the present attitude of the public mind, of politicians and of the judiciary toward the leaders of our industrial development. Realizing this, they are making efforts to perfect their insight into existing facts; they are organizing so-called non-partisan clubs for the discussion of political questions, ostensibly for the purpose of clarifying the public intellect, but really for the purpose of retaining their unholy hold on the opinion-making business and their power to lead the public mind from one delusive promise into another, in the tentative way in which intellectual perverts experiment in the affairs of men.

The intellectual perverts, who are most active in reform-legislation, make every effort to force the natural corporate growth of industrial development, now striving to proceed in accordance with the peaceful principles of organization true to life, backwards into the formerly prevailing fatal principles of undue competition and strife, which lead to deadly war. They imagine that the industrial leaders and trust-magnates, or so-called barons of industry, are in a fair way of re-establishing something like a medieval feudal system, in order to prey upon society. They so imagine because they cannot reason from cause to consequence; they cannot draw reasonable conclusions from historic observations; they do not understand the principles of development and evolution; they jump at conclusions from one prejudicial opinion to another. By their hap-hazard pro and con talk they hope to establish the rule of right and reason, without knowing it. The hope in vain; the ignorance which inspired it is unnatural.

WHO SHALL INHERIT THE EARTH?

The intellectualized minds, in their unnatural ignorance and shortsightedness, do everything that can be done to establish the rule of wrong. In their efforts to legislate the national growth of industry — the trusts — out of existence, they force them into international expansion and under the control of the international credit-system, which no national jurisdiction can reach or dare interfere with. Thus they destroy the power of this country to deal with their own affairs, and they make this presumably free land a colony dependent on foreign financial skill; they play directly into the hands of the international programmers, who labor in the cause of denationalization, in order to make all nations sub-

ject to their credit-systems. The denationalization-scheme now masquerading under the name of "the open door policy", and advancing by talk of free trade, tariff-reform, reciprocity, coalition, peace-programs and other movements by systematic lying advanced, under pretense of caring for the good people, would put this favored country on a par with countries less favored and developed and all under the regime of the foreign money-monarchs, who rule the Unseen Empire.

The efforts of our categorically enlightened intellectuals make for the re-establishment of the deplorable conditions which prevailed during the decline of the Roman Empire; and worse, for as the world-wide ambition of our intellectual perverts exceeds that which ruled ancient Rome, so will its excesses establish conditions of virtual slavery, even more deplorable than were those under that regime.

In the present status of intellectuality, no one man or body of men knows enough to rule even one nation as it should be ruled, much less all the nations of the earth or civilization at large. Subverting the rights of individual nations to any international power is therefore error, and the gravest kind of error if that power be an international credit-system, a re-incarnation of the time-defamed God Mammon.

Greed for money is a well recognized evil, but the greed for the world-wide extension of power on the part of perverted intellectuality is an unrecognized evil of greater force than money-mania.

Our intellectuals may be specially great systematizers, but organizers they are not.

As some intellectual perverts, under the inspiration of foreign financial programmers, cry for the open door policy, so do other intellectual perverts, inspired with some absentee God-ideas, make propaganda for the so-called christianizing of the earth, all to the effect of working up a death-struggle among humanity. All the present endeavors of our intellectualized thinkers to establish absentee standards of worth will entail fatal consequences. True and healthful standards of Light and Right must have living character, and this character must be an organic growth. Healthful standards cannot be mechanically established things, such as intellectual instruction would make them. Intellectuals, such as are our positive thinkers, cannot even stimulate the natural growth of standards, while they fail to understand the organizing principles active in nature, human nature and civilization. Intellectuality which fails to understand these principles is sham intellectuality.

The more diversified its efforts and ambition, the more far-reaching the evil consequences of its work.

Categorical intellects, such as all modern methods of education produce, are class-intellects. Class-intellects produce class-legislation; they either pit the masses against the stronger individuals in national life or the strong individuals against the masses, and thus their work makes for fatal relationship, interne-cine strife and social destruction.

The categorical intellect is the antipode of the living, organic knowing and doing power, which works in reciprocal ways, proceeding by giving and taking equitably. The truly organic mind, following in the way of native reason, never imposes duties without according some adequate right and benefit in family and social life. In this respect, the natural workings of the mind produce results quite different from those of the categorical intellect, which proceeds only to establish fatal systems of prejudice and privilege, by way of education and instruction.

The trusts are not products of the categorical way of thinking; they are not products of perverted intellects, such as is all anti-trust legislation; but they are rather a natural growth, resulting from the sensible conceptions of cause and consequence and from the concentration of individual effort in industrial ways. The trust-system, while it remains independent of the international credit-system, opens the door to a truly organic and reciprocal procedure between individual and nation, and makes it possible to harmonize individual effort with national welfare by profit-sharing.

The ancient Etruskans depicted the influence of perverted intellectuality very effectively by ideograms showing the body of the social octopus fighting its own head and the head fighting the members of its own body, as also by ideograms illustrating the tendencies of social constituents to overreach each other; for instance, strong individuality trying to overreach the people, and the people seeking to overreach and destroy the individual strength and despoil it of its achievements.

Individuality must ever do all special work in national life, but it must not do it to the detriment of the organic whole. The individual must attend to the business of providing bread for the million, as well as of attending to the welfare of commonwealth. This nation, as a whole, or its government, in whole or in part, can never carry along special business successfully; it cannot do industrial, commercial or banking work; but it can share in the

profits due to the growth of individual effort, and thus make the humbler or weaker constituents in social life profit by the success of the abler or stronger.

The American public, by the hollow talk of delusive learning deceived, listens hopefully to the reform-talk of our intellectual perverts; it sympathizes readily with any and all of the alleged reform-movements which are now under congressional consideration, and most of which, if made factors in the social system, would gradually make for the destruction of the character of this republican government and the independence, welfare and prosperity of the people.

Perverted intellectuality, now as ever, directs the sympathies of the public into opposition to its own best interests. Thus, the intellectual perverts and opinionated thinkers, who at present control the law-making and administrative functions in this civilization, are misleading the public sympathies, causing them to rejoice in the ever fatal elevation of the letter of opinion-made laws above the spirit of justice. They cause the public to rejoice in the injustice which, under the name of legal rights, is being done to some of the men who have built up America's industrial prosperity.

Public sentiment, by learned leadership deluded, would now even sacrifice the authors of its own welfare to foreign financial greed, not realizing that such sacrifice would entail disaster to itself.

Intellectual perverts have made the American people believe that the great wealth of some individuals, resulting from the concentration of industrial activity, is a cause of evil. This cause of evil, however, exists as yet only in the perverted imagination and in the undue ambition of politicians and lawmakers, for, as a matter of fact, the American people at present enjoy more favorable industrial conditions than do those of any other nation. The deluded public, by pulling down the great work produced by concentrated energy in industrial endeavor, hope to destroy the money-evil, when, as a matter of fact, they only destroy their own chances of making rightful use of the money-power in this nation. The people, in destroying the representatives of domestic talent in finance and economics, destroy the national bulwarks of their own prosperity and lay themselves open to the absolute control of their national affairs by foreign money-monarchs.

Of course the people who sympathize with the present regime of legal and political opinions mean well; they are convinced that they are on the right track of improving human nature and social conditions, and of choking the life out of the alleged money-evil. Yet they are largely indebted to the representatives of this alleged evil for the present high water-mark of prosperity, which exceeds

all previous historic records. They do not realize that the sacrifice of domestic financiers and of the heads of the great incorporated industries to the at this time prevailing opinion must react unhappily upon their own welfare. They do not realize that this sacrifice of domestic wealth only feeds and stimulates the greater hereditary greed of foreign money-maniacs, who are now waging an underhand war against the centres of our domestic wealth. The people overlook the fact that these centres are the bulwarks of national prosperity, and that their reduction must entail the absolute dependence of this country on a foreign credit-making power, which is now scheming and programming to make itself the one almighty government on earth.

The public who, laboring under the influence of delusive opinions, are now condemning the American trust-magnates, are inadvertently placing themselves directly under the regime of Mammon's bloodless system of finance and credit. The semi-divine Mammon is unlike our trust-magnates, inasmuch as he has no sympathy with human feelings and no particular national interests. He does not waste his breath nor rack his brain, as do the Carnegies, Rockefellers, and other trust-magnates, in the possibly mistaken endeavor of doing the world some good by the endowing of educational institutions and other public-spirited efforts. Mammon says: "This I consider right, and all the world must so consider it or suffer the consequences of damnation — of my condemnation."

MODERN SCRIBES AND PHARISEES

The admirers of relative truth, of opinionated justice, of judicial honesty, of discreet morality, etc., have a natural tendency to enjoy legal aggressions and outrages. They feel that the undoing of some factors in society will somehow result in special benefit to themselves. They never realize that the unreasonable use of legislative and administrative power in civilization eventually reaches any and all factors in it, as it continues its systematic procedures against organic society, against family and social life.

The Scribes, who write in the cause of relative truth, and the Pharisees, who applaud the effects of judicial interference in civic rights, are by no means exempt from the sufferings imposed by the rule of Mammon or of money, which they themselves set afloat or support and in the successful career of which they rejoice. The pharisaic tendencies in the public mind, which cause even our best people to do homage to appearances and to aid and abet the aggressive policy of the money-monarchs, never cause them to think that the destroying angels of homes and of nations have no love for make-believes.

Some of our American newspaper men and financiers have already learned, to their sorrow, that Mammon marches onward, regardless of the fate of either friend or enemy. When the friend has done his work, the friend may go, and keep out of the net of the weaving spider if he can.

The God Mammon aims solely to perfect his system. Anything in the way of his aim to Him is rubbish, which must be removed, be it Lords or Senators, national feelings or creeds.

The writers who, in their self-interest, appeal to the evil passions of the people, their envious dispositions and their inclination to pull down anything that rises above their own level, may eventually find that they have supported a movement which will not right itself and which never again can be righted by any national effort. They may learn too late that the destruction of national bulwarks, such as the House of Lords in England and the Senate in our own country have been heretofore, will entail disastrous consequences to the people. When the head is severed from the body politic, the body is helpless.

The people of England, as well as the people of America, are rejoicing in the prospect of seeing the political and social heads cut off their conservative government. But the people who so rejoice may have a flood of tears coming, and also some gnashing of teeth.

As the people of England, who have always rejoiced in the aggressive policy of their government, are about to be disciplined by the monarchs of the Unseen Empire, so may the people of America, who are now endorsing the same aggressive policy at home and all sorts of judicial extravagances, find that the disciplinary work of finance extends to their own ranks with even greater force than to the victims now on the rack. "Tolerate no rule of wrong, even for a moment, for it may reach you", is the gist of an Asiatic proverb, which it may be well to remember.

If the people tolerate the passing of special laws, designed against special interests not particularly their own, they will probably find that they have opened the door to legislative procedures, which will destroy civic rights, national independence and welfare.

If the people cannot realize that the multiplication of special legislative measures in civilization, directing itself against any one factor, directs itself against the welfare of the whole and is therefore iniquitous; if they cannot realize that in point of special iniquity the present construction of the so-called Sherman Act exceeds anything on record as enacted in the halls of any legislative **Narrenberg**; if they will sympathize with the outrage of making criminals of the heads of national industries, in accordance with a law, by aggressive opinions inspired and carried along by

an iniquitous program, then they deserve no better fate than awaits them under the rule of the absentee money-monarchs of the Unseen Empire. The men who will destroy their own bulwark of safety, the men who will bite the hand that feeds them, the men who do not know the mainstays of their own welfare, who will not put their shoulder to the wheel to save the national strength which industrial trusts could give this country if they were properly licensed and made to yield their surplus profit to state and national treasuries, are not fitted to enjoy the voting privileges in a democratic commonwealth.

If it is true that the mass of the American voters occupy intellectually as low a stage as the jelly-fish does physically, if it is true that more liberty has been accorded them than their mental and moral powers can successfully apply in sustaining the civilizing purpose, if it is true that this liberty to do the right thing in advancing the cause of civilization amounts only to giving license to do wrong, then we had better hail the advent of the foreign God Mammon, who says that nothing better can be done for this country than to feed, fatten and butcher the American hog.

If the majority of the American people are really so unreasonable as to finally endorse the present rule of irrational opinion, aiming to destroy the strength which concentration of energy has given to American industry, if they are really so unreasonable as to seek the destruction of the causes of their prosperity rather than the permanent incorporation of these causes in the body organic, then our legal and judicial butchers may be properly preparing the Augean Stables for coming events.

The world's money-monarchs have little chance, if inclination, to better the social conditions of unreasonable people. If the people will act unwisely in regulating their affairs, the unseen hand of foreign money-sense must take hold of public affairs, to restrict by specially minute legislation the evil effects which the multiplication of unreasonable opinions produce in civilized life.

If we knew the facts, we might find that much of the present mania for special legislation in this country is inspired by foreign money-interests. The money-sense of the semi-divine Mammon has a way of stepping in with legal measures, to check the excesses of aggressive opinions and evil passions which, owing to the lack of true mentality and morality, seek to control civilization.

Much special work is done well in modern civilization, but is the great work of civilization ever well done? Money-sense may do its own business in a profitable way, but can it do the work of civilization as it should be done?

The weaving spiders in social life do their program-work through the categorically excavated intellects, which hold to the relativity of knowledge and of conditions. If the people will accept the gospel of relative truth and of the relatively honest dollar, preached by the intellectual perverts and parasites, then they will have to accept the weaving spiders in social life as the legitimate rulers of civilization.

Now must the American people choose between improving their own knowing and doing powers or preparing themselves to submit to the regime of the God Mammon. If the people cannot bring themselves to do their own thinking with due discernment, they must expect that those who think for them and formulate their creed of opinion will also attempt to direct and control their energies. He who cannot do his own thinking must be prepared to slave for those who think for him. If reason is **non est** in a land ruled by a majority of opinions, in a land where quantity rules quality, then money-sense must step in to save the drifting ship of state from wrecking itself on the rocks of popular prejudice and delusion.

The world-wide financial genius, who is now rising to again resume control of the world's industrial affairs, would probably content itself with attending to its own business if the people would attend in reasonable ways to their own local, domestic and national affairs; but if the people do not so attend, then the lesser financial talent will speedily feel itself called upon to attend to public business, and it will do this by special legislation and administrative rigor, and not by moral persuasion.

If the Anglo-Saxon race, and especially its American branch, cannot bring itself to understand the fact that great evils and much suffering in modern life originate in errors of thought, by education disseminated, then it will not be able to hold its advanced position in civilization. If the intellectual leaders in our civilization cannot realize that both Honest Truth and Honest Money are indispensable requirements to the healthful intellectual, industrial and national growth of civilized life, then their leadership will not be lastingly successful.

If there is error anywhere in the educational work which prepares the intellectual powers of leaders and people for the work of civilization, then that error should now be eliminated.

If the scientific methods of **looking at the outside** of the workshop of nature and **guessing** at the causes of life and of death within, is not the best way of arriving at a knowledge of the facts necessary for civilized man to know, then the shortcomings of the scientific way of knowing nature and life's requirements should be exposed, and a better way of obtaining thorough know-

ledge of Fact should be found and prepared by sufficient explanation.

If Christian Faith has fallen in the pitfall which categorical definitions dig in the sensible and reasonable ways of thinking about Fact, and if it has substituted visionary God-ideas for the organically working God-consciousness, then this faith, if it has fitness of survival and is to live, should be regenerated, in accordance with the original meaning of the accepted text-book of our faith — the Bible. If the current translations of the Bible-work are misconceptions of the original work and perversions of the original Thoughts and Intent, which do not appeal to sense and reason, but which rather make religious faith appear ridiculous, then the causes of the errors in the translations should be explained and the original meaning restored.

If there is systematic lying anywhere in civilization besides in the work of science and theology, it should be brought to an end by full and fair exposition of fact and by evolution of living standards of Light and Right in the twentieth century intellect.

If nature is a process, in which the causes of life and of death are imperceptibly active, nature should be so represented, through the channels of education, to all the world.

If the now conventional way of looking at nature through the categorical ideas of matter, force, time, space, etc., and of thinking syllogistically about these ideas, does not lead to rational conceptions of natural causation, then the errors and shortcomings of this conventional way of obtaining and disseminating alleged knowledge of Fact should be exposed, and the true raw material of knowledge and the true way of its intellectual elaboration should be put in evidence.

If modern morality is unnaturally suspended from conventionally established categorical ideas of truth, virtue and justice, which are not true to the organic causes of civilized life and its requirements, if the public conscience is thereby made an artifice, depending on opinions instead of standing on its natural footing of self-consciousness, then the conventional ideas should undergo inspection and correction.

Intellectual forces, prepared in the conventional ways of education, have taken an aggressive hold in the affairs of modern civilization. Common sense and native reason are being pushed into the background by the aggressive opinions generated in intellectualized minds.

If natural intelligence must take a back seat and if intellectuality is to continue its rule, then the intellect should be purged

of its errors and made aware of its shortcomings, before its destructive work in civilization becomes irreparable.

If the letter of opinion-made law is to be a ruling power in civilization, let us make sure that there is nothing Satanic, diabolic or devilish in the errors and shortcomings of the opinions which formulated the written law. Let us not do as historic civilizations have but too often done, i. e., go unawares under the regime of legal and judicial methods, which are criminally faulty in their conception. Any judgment which destroys the naturally founded order of the mind or the healthful growth of civilization is tainted with criminal tendencies, for when converted into a law and enforced as a standard of right it disturbs the working order of organic life; it works injury to this or that efficient constituent of organic society, and thereby becomes a crime against humanity.

Opinion-made laws have been known as special laws and have been recognized as being tainted with criminal tendencies, because they have general and particular systematic bearings, which are not true to the organic order of life, but, as a matter of fact, are so far from true that they often disturb and destroy it. Opinion-made laws, when invariably and rigorously enforced, become the destroying angels of society. They are framed with intent to save society from wrong-doers, but they are the products of the mechanical workings of thought; they have no living or life-sustaining character; they have no upbuilding power, they can only act restrictively and in pulling-down ways; they are, like hammer and tongs, good only to do deadly work with.

Opinion-made laws, by reason of their deadly tendencies, have but too often become instruments of destruction in the hands of Folly and Greed. They have disturbed, destroyed and undermined the organic order in even the greatest historic civilizations. When the men who wield legal, judicial and administrative power fail to understand the reciprocal relationship of individual to nation, they cannot make just, right and reasonable use of special laws. They enforce the law, in violation and defiance of justice, and thereby they bring ruin upon civilization. Laws, unjustly enforced, demoralize the public mind, destroy common sense and native reason, conscience and goodwill, and thereby brutalize human nature.

If the people understood the original meaning of the Bible-text, they would know that in the Old Testament the opinionated genii in education and jurisprudence have been depicted as the perverters of the civilizing purpose; and they would also know that the New Testament describes the opinion-ridden mind as "devil-possessed" in one way or another, daemonic, diabolic or Satanic, that is, acquired in the ways of self-sufficient thought,

used in the way of contradictory extravagance and with time-defying persistence.

Our modern thinkers have placed the law-making business upon the same faulty foundation upon which stood the ancient Roman law, which made it impossible for the masses of the people to lawfully exist, and which, when enforced, caused the eventual collapse of the whole civilization.

The Christian lawmakers in the middle ages have shown what perverted intellects can do in the way of making criminal laws for the government of the people. Medieval law for centuries condemned the best of the people to torture and death to please the opinionated and daemonized intellects, who controlled civilization. The law-makers and the judges were the real wrong-doers and the people were the sufferers. Of course the people imagined that the law was God-given and therefore entitled to respect, when, in fact, it was born of the devilish tendencies in the human mind.

It may be well for us to look at the modern system of law-making and see whether it has similar defects. It is just possible that intellectual perverts are again monopolizing the law-making business, robbing people of their civic rights, putting new burdens upon the productive energies in civilization and demoralizing the public conscience, until sense of justice succumbs to the spirit of hatefulness.

The people imagine that their intellectual and political leaders are bent upon making laws which will sustain the welfare of civilization, but in so imagining, they may err. No sane mind would wish to so use the power of its opinions as to manufacture criminals, yet the devilish tendencies in opinion-possessed minds are making every effort to treat as criminals those who differ from them in point of partisan and opinion-made laws.

The talk that the people are being robbed by the violation of the Sherman Act or by alleged land-frauds is credited by the mass of the people, because it comes from high and respected authority; but, as a matter of fact, a thorough investigation of the question will show that the Act is in error conceived, and that its rigorous enforcement is as devilish and destructive to civilized welfare as ever was such enforcement of the letter of any opinion-made law in ancient Rome or medieval days.

The growth of this civilization made the concentration of energy in industrial channels a necessity. The industries had to expand to supply the requirements of an expanding civilization. The individuals then engaged in industrial pursuits had to extend their working power by methods of incorporation or corporate organization. The governments of all the States in the Union

gave unrestricted license or charters to industrial, commercial and transportation corporations. Some of these corporations succeeded well and grew into extraordinarily profitable enterprises. Some envious or visionary opinion-makers advanced the idea that the good people suffered injury by the growth of incorporated enterprise. To check this real or imaginary injury, the Sherman Act was passed, as a piece of counteractive and special legislation which no right-minded man should have endorsed. If the government or the people had been too generous in giving unrestricted charter to incorporated enterprises, they should have thought of correcting this error rather by compromise than by force of counteractive legislation. To sanction such counteractive legislation is much like sanctioning the use of violence in opposition to scabs by labor-union men. Two wrongs do not make a right, and both wrongs should be condemned. Be that as it may in the case of the Sherman Act. If this Act had been used in a timely way to counteract real or imaginary evils, grown out of folly or legislative generosity, the measure had done its work by fair means or foul when it brought the great trust-enterprises into readiness to relinquish undue advantage and inordinate profit-making. To push the law beyond this point of efficiency seems to be as much of a crime as the throwing of brickbats by union-labor into street-cars, or the dynamiting of buildings belonging to enemies of the labor-union party.

The criminal application of the Sherman Act savors of crime against civilization and humanity, against commonwealth and civilization; it is a most daring piece of program-work, by Philistine greed inspired and by domestic folly sustained. The word "Philistine" is here used in its original scriptural meaning, which is very unlike any definition found in dictionaries. If the original meaning of the stories of Samson and Delilah were known, the program-work, of which the Sherman Act is an ominous feature, could not progress as it does. The errors, which have so often brought disturbance and ruin upon growing civilization, could not repeat themselves if the public mind understood the scriptural formulas which represent the workings of these errors. It is not the purpose of these pages to throw more light upon this subject or to do anything which might lead to the pulling of even one prop from beneath the Temple of Living Stones. It is not within this purpose to excuse or accuse any individual. Individuals are what nature, educators and dominant systems make them; they are more or less right; at least their errors need not be considered. The system needs every attention; it corrupts the individual; it inflicts undue suffering upon the people.

The system-work needs investigation and correction. All opinion-made laws savor more or less of injustice. If folly, greed, ill-will or other perverted powers of mind enforce the letter of the law, then such enforcement is criminal. If the public had fully evolved discerning powers, they would readily see why the excessive use of special legislation results in their own undoing. The proverbial saying: "**Summum jus, summa injuria**" has a meaning which the voters of the United States should be made to understand.

The pinch-heads who argue that the resources of the country must remain undeveloped, because the existing law does not permit of their development, are not thinking in the ways of sense and reason; and they who imagine that the men who attempted the development of these resources are criminals in the eyes of the law are looking upon their interpretation of the opinion-made law as all-sufficient and infallible; in so looking, they give evidence of intellectual perversion; and in arguing that this violation of the law should be rigorously prosecuted, with intent to inflict criminal punishment, they show the devilish tendencies of their minds. The perverted intellect sanctifies the work of opinions and looks upon the letter of the thought-made law as an inviolable dictate of right.

The resources of this country belong first to the now living race and thereafter to coming races. If the immediate development of these resources is an advantage to the living race, the man who obstructs this development is out of order, and any law which denies the right of such development should be repealed. Any pinch-head who asserts that the men who are willing to employ their energies and risk their money in the development of the country's resources are criminals, because they violate this or that thought-made law, is simply a nuisance if not an enemy to social welfare. The workers in productive industries are not too prosperous at present; they support the regime of folly and greed which places damnable burdens upon their backs, and makes them work overtime for half-pay to support broods of non-productive and wasteful parasites. Any development of the country's resources relieves the weight of the burden-bearers in social life. Any special law which prevents the development of these industries places additional straws on the back of the already overloaded camel. If the brawn and muscle of the country ever come to their senses, the parasites and pinch-heads will come to grief.

As the modern intellect is theologically perverted and incompetent to tell the truth about the God-consciousness, so is it equally perverted in its legal and judicial endeavors, and so is it

equally incompetent to minister to the requirements of civilized life or to sustain its order by legislation.

In order to do civilizing work successfully, the intellectualized mind must learn to do justice to both the individual and the State in any and all legal procedures, and in order to so do justice, it must first learn something about reciprocal relationship, which is of vital importance and which it does not know, and it must at the same time unlearn much about categorical relationship, which is visionary, delusive and destructive to life in its order.

In fact, at the present stage of mentality, few thinkers are capable of realizing that all laws must do justice to both the individual and the State, and that laws which disparage the interests of either the one or the other are to be condemned as special laws, having criminal character. The law-making business should not remain in the hands of intellectual perverts, partisan politicians or bureaucratic and other parasites. In fact, if the present law-making craze does not meet with speedy and effective correction, the work of the nation-builders in this republic will be destroyed by parasitic aggressions.

Think of a lot of partisan politicians, sitting as a law-making body to control industrial development, fighting for partisan interests, largely ignorant and certainly unmindful of the requirements of the people, overcharged with all sorts of opinions of what should be and what should not be, but having no thorough knowledge of any subject under discussion!

Think of these partisan politicians endeavoring to block the best way of feeding, clothing and housing the millions just because this best of economic ways has proven too profitable to some of the industrial pathfinders!

Why not check the alleged undue profit-making of industrials, by making the people profit-sharers, and leave the most economic way of providing necessities for the million open to the natural procedures of evolution, thereby enabling the producers of wealth to keep pace with the growth of civilization and its requirements?

Why not give the actual wealth-producers a chance to rid themselves and the nation of some of the parasites of folly and greed?

Why permit partisan politicians to carry on a senseless and unreasonable war of words for opinion's sake, at public expense, and to the disturbance and demoralization of the enterprises which supply the nation's necessities?

Why increase the army of bureaucratic parasites to carry out the experiments of folly and the policy of greed?

Can a partisan government, such as ours, ever successfully attend to any business in which special knowledge and ability are required?

Can a government without a permanent head, by conflicting interests controlled and disturbed, do permanent business as successfully as it should be done?

Are our politicians patriots or are they parasites?

They are patriots if they work for the best interests of the people. They are parasites if they work for the perpetuation of power in their party.

Do not all politicians work for party-interest rather than for commonwealth? Do any of them know the best interests of commonwealth in any better ways than those traversed by contradictory opinions? Do they not all talk to please the public, for the purpose of sustaining and gaining party-power? Do the practical and professional politicians know the best interests of the country any better than do the ignorant people? Do not all labor under the same delusions? Could a politician succeed if he told the truth? Would the people care to hear it? Do'nt the people want to hear something more favorable to their interests than the truth, something that promises more than is due them, something in the way of pulling down the great in order to aid the small? Are side-pulling politicians not tearers-down rather than builders-up? Are they not parasites rather than patriots?

Think of allowing parasites to make the laws to govern the producers!

If the English-speaking people wish to retain their predominance as civilizers, they will probably have to change their present course of advance. If the prosperity of these United States and their healthful growth as a nation is to continue, it will probably be necessary for the people to unite in two great organic efforts for the purpose of making **honest money** and **honest truth** the circulating mediums in industrial and intellectual endeavor.

First of all, the educational system should be re-organized, in order to give the people honest truth as a circulating medium in intellectual development, instead of the now prevailing opinions and relative truths, for without honest truth the nations cannot secure honest money. In the second place, the trust-system should be extended by merging domestic capital and labor engaged in agricultural and productive industries, into one great trust, to feed and clothe the millions on a truly economic basis, and this trust should operate, under restrictive charters, on profit-sharing principles with state and nation, in order to check the greed for the dollar and, in fact, make undue profit-making impossible.

If the industrial development of this country is not to be wrecked by partisan politicians, opinionated law-makers and parasitic invasion, it will be necessary for the voters of this country, who are engaged in productive industries, to organize themselves, from the day-laborer to the multi-millionaires who represent the capital invested in trusts, for the purpose of giving this country an actually honest dollar, fair facilities to feed the millions and a national credit-foundation.

The present talk of honesty is hollow, or at least it is a relative conception of honesty, as is the scientific conception of truth.

Productive labor and capital, that is, labor and capital directly engaged in industrial work, now support the entire wasteful superstructure of civilization, the educational, legal, political and financial system-work. The greater part of a dollar's worth of labor performed goes toward paying the expenses of folly and greed. The wage-worker actually never gets more than a small percentage of the value of his work, hence the dollar which he has earned is not honestly paid. Undue taxation uses up a little of it and the wasteful system-work, by folly and greed established, consumes most of it.

The hundred millions of this nation must be fed, clothed and housed to best advantage. The labor which does the work of feeding, clothing and housing them must not be wasted through injudicious management of national affairs nor in maintaining parasitic system-work; and above all, legal and political talent must not be permitted to interfere with industrial affairs, which feed the millions. The parasite must not impose hardships on the producer, by either legislation or administration or otherwise. Legal and political talent is never competent to manage industrial affairs successfully.

LAW AND LEADERS

Life is a product of organic causation and it has organic requirements; it can only exist while organic powers of mind control it and minister to its requirements. Civilized life, like individual life, is of organic character and not merely a systematic thing or machine — not the merely mechanical work of thought, but only organically evolved powers of the intellect can minister to its requirements. Systematizing intellects cannot serve and sustain the order of life in civilization. They can functionate as tissue-builders, but they cannot officiate successfully as controlling powers of civilized life; when they attempt such control they disturb and even destroy the order of life in all its phases.

Historic civilizations have often gone to destruction because they were subjected to control of systematizing intellects.

If religious faith is reduced to a thing of system by intellectual reflections then it becomes a deadly, usually superstitious, force in civilization.

If the work of education becomes a mere matter of system, then it loses its virtue as a civilizing power. Systematic instruction can cram ready-made ideas into the mind, but it cannot evolve the elementary powers of reasoning, discerning and doing, so as to enable the intellectualized mind to make vitally true use of its ideas and faculties of life.

If legislation and legal procedures, under intellectual influence, become entirely things of system, then they lose the character of justice and destroy it in the individual, thereby becoming destroyers of human character and of civilization.

Law and order have their natural reason for being in the organic workings and requirements of life. These workings and requirements undergo vital changes, with which thought and its system-work must not interfere. The causes of these changes should be understood by the intellectuals who undertake to control the educational, law-making and judicial business; if not understood, fatal errors will occur. Thought-made, word-fixed laws, systematically applied to civilized life, always have disturbed and eventually destroyed the organic order of family and national life, and they will always do it. Laws, systematically used, are unnaturally used, and so used they cannot sustain life, which is a product of natural order — of natural procedures.

Law must have its foundation in the fully evolved knowledge and doing powers of life, mind and thought. Half-baked, imperfect knowledge, such as are all opinions, is not entitled to be considered as the embodiment of life-sustaining truth.

The fully evolved knowing and doing powers must comprise, not only unquestionably true knowledge of the organic causes and procedures in the process of existence which create and sustain the order of life, but they must include the ability of making life-sustaining use of thought and language and of the free-agency doing powers.

To educationally evolve a thorough knowledge of natural causation is not sufficient to make civilization a success by virtue of intellectual leadership; it is necessary to discipline the intellectualized mind, so as to evolve in it the ability to make due and timely use of its knowledge.

Truth, virtue and justice in the process of living are very different powers from those conceptions which assume these names in the way of thinking. The mind which presumes to regulate or control the work of civilization must understand the why and how of this difference; it must understand the connection

and reciprocal interaction of the living powers and of the thinking faculties.

There is no difficulty in the way of evolving this indispensable understanding except the lack of proper and efficient rhetorical means. The modern dictionary definitions will not serve the purpose. Their power does not reach into the organic workings of life, mind and thought. The methods of definition used in so-called sacred writings do extend into the organically living consciousness, but these methods, however simple, are not understood by modern thinkers. Modern thinkers are nothing better than opinion-mongers; they only deal in opinions when they attempt to discuss the working of anything that stands connected with organic causes.

Opinions of truth, virtue and justice are not the proper foundation upon which to build legal systems. Opinions are very imperfect forms of knowledge, and when they are given control of civilization their imperfections result in violations of the order of life.

The opinionated minds which assume law-making authority are usually so tinged with criminal tendencies that they will never stop for any reasonable consideration of fact, but push onward in the manufacture of criminals who violate the letter of the law, even unto the ultimate destruction of civilization.

How and why opinion-made laws destroy the organic workings of civilization is fully explained in the sacred writings of the great cults, and should not need any additional explanation by any modern thinker. But it is bound to get this explanation again, as it often did in former ages during the rise of mental activity. And if this explanation comes too late, then its corrective effort will be ineffectual and the inevitable destruction will be precipitated.

Opinions are uncertain forms of knowledge, and in part really products of unnatural ignorance. If opinionated minds insist on the control of the law-making business, they really are possessed by criminal folly.

Opinion-made laws have but too often made legislative anarchy the ruling power in civilization, and imposed horrible inflictions upon the people.

Think of ancient Rome and the middle ages!

The opinionated law-makers in past civilizations have done much more criminal work than ever did the law-breakers. They have established regimes of legislative anarchy and perpetuated them for centuries, to the ultimate destruction of nations and

rares. Therefore, do not hold the opinion-made laws all holy — hold them in abhorrence.

The legal ideas of the modern jurists are no more holy, healthful, life-sustaining, than were the God-ideas of medieval bigots. Intellectual perverts usually attach superstitious value to their ideas and demand undue reverence for them.

No nation can afford to permit intellectualized minds to add to or to take away from the scripturally founded law. Thought-made laws are holy and health-sustaining only when they are founded on a fully and fairly evolved organic self-consciousness, intellect and free-agency character. That evolution implies a thorough knowledge of the organizing causes in nature and human life, and no modern thinker can claim any such knowledge, nor any competent free-agency power.

All modern thinkers are unnaturally ignorant of natural causation. Therefore the people had better trust to religious belief than to alleged knowledge.

The present theological ignorance of testamentary formulas, which deal with right-thinking, right-speaking and right-doing, may be wiped away in a day, and theologians may suddenly step into the front rank of recognized fact-knowers and truth-tellers.

Scientific ignorance of natural causation is much more difficult to correct than is theological ignorance, which now makes religious faith ridiculous. The modern scientist is usually positive that he is on the right track of getting to know all that is to be known, and therefore he is but too often invincibly ignorant. The theologian, on the contrary, is in doubt as to his interpretations of the Bible-work, and therefore his palpable errors may be corrected. Some philologist may tumble to such now unknown differences in language as exist between Sanskrit and Prakrit, and between definitions formed in accordance with the natural law of **Doing** and definitions formed in accordance with the categorical conception of **Being**. If this should occur, we would quickly learn the now unknown truth embodied in the Bible-work.

Whenever the original meaning of testamentary and other sacred writings becomes known to theologians and to the people, there will be a speedy ending of the business of making opinions and special legislation ruling powers in modern civilization.

UNNATURAL IGNORANCE

The modern scientist misrepresents the process of existence, nature and natural causation by his word-knowledge, opinions, theories, hypotheses, ologies and isms, etc.; he does not repre-

sent any of his detailed statements as referring to something taking part in the one world-process; he does not know this process; he does not understand its workings because he does not properly exercise all his natural knowing powers.

The modern theologian misconceives the thoughts and intent of the Bible-work, for the reason that he will not make himself familiar with the laws of organic language.

The modern philologist talks learnedly about his guesses and conceptions of the meanings of words, but he talks without understanding, even in a rudimentary way, the connection between language and either the living consciousness or the thinking consciousness.

The modern logician talks of true and false conclusions of thought, but he talks without any understanding whatever of the workings of natural cause and consequence; he does not even understand the bearings upon life and consciousness of his own categorical rhetoric.

The modern jurist talks authoritatively of right and wrong, without any knowledge of either the true or false foundation of the written law.

All this ignorance of scientists, theologians, philologists, logicians, jurists and other classes of intellectualized minds, is inexcusable and most of it is unnatural. Yet all these intellectual perverts and nincompoops undertake to dictate to the actual "temple-builders" and workers in the ways of productive industries, whose labor supports the millions, what is right and wrong in their own business, and what they must do and must not do; and if the workers in productive industries dare to deviate from the opinions of the intellectual perverts, laid down as laws, then all the swarms of social parasites are called upon to condemn as criminals those workers who do the only truly intelligent and really honest work in civilization.

Folly and Greed should be eliminated as much as possible from the control of civilization. These two factors in the compound of the twentieth century mind are the worst enemies of our civilization-builders; they demoralize and crush the social burden-bearers; they furnish the inspirations to the prevailing hollow talk of upbuilding, when, in fact, they stimulate the tearing-down causes. In order to stop the aggressions of Folly and Greed, modern civilization needs more fully and fairly evolved knowing and doing powers than are now to be found in the ranks of the educators, legislators, jurists, politicians or diplomats.

The leaders of modern civilization mean to work in the best interests of the masses, as they see these interests by the light of

their opinions; but the opinionated lights deceive them. They cannot bring themselves to do better work than they are now doing. They have not the means of improving their methods. They cannot procure better intellectual lights than those now contained in opinions. Lacking gisty lights of consciousness, they cannot help engaging in the delusive war of words for opinions' sake. They cannot really break through the tissue of thought-made word-knowledge, so as to enter into the organically living consciousness, and see fact in its own true light. In discussing alleged facts, they can only talk about their opinions, but they cannot verify their opinions nor disprove contrary opinions, for they do not know Fact as it is in itself.

Several thousand years ago, two great epics made their appearance in Greek civilization. One known as "The Iliad," depicted the "war of words for opinion's sake", which has ever disturbed intellectual and social evolution; and the other, known as "The Odyssey", depicted the return to the natural way of thinking and speaking which makes Fact, as it is in itself, knowable, and thereby makes possible the formation of gisty judgments and the return to the rule of right and reason. Our conventionally enlightened educators, who think they know all about these epics, will in all probability deny that there is anything like the thought and intent just mentioned in them. They know the words in these epics; they know what they think about the meanings of these words, but they do not know that antiquity employed a very different method of defining words used in epics from that now known. Not knowing the methods of definition employed, our learned educators fail to understand the thought and intent embodied in the work. They positively know what they think they know, but they only know what they think. They know no facts beyond their thinking faculties, and they only know those products of the thinking faculties which are manufactured in their own mechanical way of thinking. The conventionally enlightened or intellectualized mind of this age has no idea that the human mind has knowing powers beyond and apart from its thinking faculties. It limits itself to its thinking faculties in all but the work of applied sciences, in which it makes special faculties of perception, dealing with special outer aspects of the world-process, furnish the raw material of knowing. The intellect which cannot understand all the workings of the fundamental knowing and doing powers is merely half baked, half developed, unfit to tell the truth and unable to do the right thing or cause it to be done.

None of our educators or intellectual leaders understand the workings of the elementary knowing and doing powers. All are

therefore unduly limited in natural intelligence and unfitted for sensible or reasonable leadership. All know their opinions; none know facts as they should be known. Their ignorance is unnatural; their folly aggressive. Their work in civilization is an imposition.

The right-minded people in civilized life, who aim to rise above the mere level of industrial pursuits, should organize to check the impositions of Folly, by developing fully and fairly all the elementary knowing and doing powers of the human mind after the manner of nature in organic ways. Give the world better light than opinions, and Reason and Right will rise to rule in civilization in a way in which no man will wish to see his fellow suffer, much less impose undue suffering upon him, as now do the daemonized minds of our foremost thinkers.

If our educators discontinue making systematized lying a method of intellectual development and a factor in all intellectual endeavors, then all the legal, political, industrial and financial system-work, which now hampers and blocks the course of national development, will speedily be brought into harmony with the organic evolution of society.

As long as unnatural ignorance and systematized lying produce intellectual perverts in the ways of so-called education, will the people have to bear all the burdens which folly and greed can impose upon them.

While the unreasonable war of words for opinions' sake goes on, peace cannot come to civilization, nor good-will to individual aims and endeavors.

The war of words for opinions' sake demoralizes the knowing and determining powers of the mind; it undermines the foundation of nature's native nobility; it extinguishes the natural lights of self-consciousness, native reason and conscience; it destroys the living standards of self-respect; it generates mental bias, ill-will and hatefulness; it corrupts the intellectual powers; it introduces self-deception and spreads popular delusions, causing general demoralization.

As the basis of unnatural ignorance and the present spreading of evil-working opinions appears the scientifically established dogma of **Relative Truth**, now upheld by all the great educational institutions of the land.

Effective and beneficial is the modern system of "vocational" instruction, but the cultural endeavors of our so-called educators are an abominable bunch of shams.

"Vocational" instruction facilitates the construction of some required system-work in feeding, clothing and housing the millions; but the so-called cultural education, which should elevate

the character of the masses above the bread-winning systems, being much of a sham at this time in our civilization, rather tends to demoralize public character than to upbuild it.

The words "higher education" suggest much small ambition and many great delusions, but nothing whatever connected with Fact-knowing, Truth-telling or Right-doing.

Education which holds to the relativity of all truth makes the people believe that the prosperity of one individual in civilized life necessarily destroys the prosperity of many other individuals. The people, acting under this belief, look upon the trusts as a necessary evil. It is true that in non-organic conditions of existence, in conditions of war and in conditions of fatal relationship, the gain of one man entails the loss of another, but it is not true that in living, organic relationship the gain of one factor in social life is effected at the expense of another. If one member of a family gets rich, the other members do not necessarily get poor; they get poor only if they live in fatal relationship and if one member overreaches the other.

All life in nature is organic, and it all grows at the expense of non-organic, non-vital conditions of existence. Organic life brings non-organic substance into organic relationship and elevates it step by step upward in the ladder of evolution from lower to higher stages of organization. The more highly organized states of existence naturally live at the expense of the less highly organized. The lower organism prepares its substance as nourishment for the higher. The human organism naturally lives upon the animal and vegetable organism, but in the nature of things it is not at all necessary that one human organism prey upon another. On the contrary, men come together with a natural spirit of good-will toward each other, to organize family and state, to work for each other in accordance with reciprocal principles. As long as the good-will prevails, so long is family and social life prompted by a healthy stimulus, and so long is the gain of any one member of family and state a benefit to any and all other members, by reason of reciprocal interaction. But when the good-will which brought men together in family, clan and state, gives way to dissention, ill-will and hatefulness, as it does when relative truth is the active force in intellectual development, then each individual in family and state tries to overreach the other or live at the expense of the other. Thus the fabric of organic or fatal relationship rests upon natural good-will or educationally disseminated ill-will. If education sustains the gregarious nature and natural good-will in human nature, then family and state grow into social and organic relationship, and then honest truth becomes a circulating medium in civilization, and only honest standards

of truth, virtue, justice and finance can find recognition. But when so-called education disseminates relative truth and confines itself to statical considerations of life and to depict non-vital, non-organic conditions of existence, as does modern learning in school, church and literature, then it makes the human mind see only dangers of overreaching and of fatal relationship, and thereby generates ill-will, with all its fatal consequences upon civilization.

The virtue of education, then, lies in its ability to make the public mind see the organizing causes in nature, thought and civilization, not from any special point of view, but from a self-conscious point which can harmonize and unify all human judgments and opinions. To bring education to that perfection requires genius. It requires a power of mind which can evolve evangelically the elementary knowing and doing powers and bring them into accord or harmony with the apostolically developed knowing and doing powers.

The harmonizing in the development and evolution of the inner and outer knowing and doing powers, of inspirational and of acquired consciousness, would not present much difficulty were it not for two facts: first, that the alphabetical development serves in one way well and in another way badly; and secondly, that the mind controlled by opinions, as are all modern minds, is never willing to have its opinions corrected. To illustrate: Tell the Labor-Union man that he can do better in the way of peace than in the way of war; that he can better his conditions without striking and throwing bricks, simply by organizing on the basis of good-will, making friends by working for organic relationship of labor and capital and making the dollar honestly representative of a day's work, and he will probably respond: "Oh! nonsense! I can't gain anything unless I take it from my neighbor. I must fight capital wherever I see it, domestic first; foreign later, if necessary." The working man's mind has been developed to understand only the fighting basis, and from that basis it judges all facts. So also with capital, and so with our educators. The relatively honest use of money suits the capitalist; relative truth pleases the educator, who has learned many thousand words contained in dictionaries, which make so-called historic knowledge the basis of definition. He cannot realize that these dictionary definitions are of the classifying and categorical kind, which exclude all natural knowledge of cause and consequence. He says: "By these definitions I make my living and by these definitions I shine. I know as much as anybody and I do'n't want to know any more. My opinions and theories are all statements of fact, which cannot be perfected. Anybody who finds fault with my opinions and the-

ories is visionary." It is this state of mind which Scriptural writers termed Satanic, time-defying; because it persists in error; it resists the changeful requirements of life.

No one individual can well hope to overcome the difficulties of making honest truth and honest money circulating mediums in civilization. The success in this matter which has been accredited to individuals during the past ages has usually been that of a concentrated organic effort to which an individual name has been given.

This is an industrial stage of social development. The greatest of industrial achievements has been the formation of trusts. Trusts, if formed according to organically reciprocal principles, could immensely improve the conditions of the burden-bearers in civilization. They could rid national civilization of bureaucratic, political and financial parasites; they could feed, clothe and house the world on truly economic principles; they could do away with that undue poverty which is the cause of much demoralization; they could check the aggressive policy of labor-unions and the criminal tendencies in their ranks; they could give modern civilization its greatest of all needs, a "sewer-system", to eliminate the intellectual, moral and social offal.

The leaders of industrial development and the heads of the trust-system, however, cannot proceed in accordance with organically reciprocal principles until these principles are made clear to them by ways and means of education. They have to work, as has everybody else, financiers, politicians, educators, etc., by the lights placed before them, and while these lights are only the lamp-lights or torch-lights of opinions, as antiquity put it, they will not be able to accomplish anything in the way of right-doing or of evolving good-will in the human mind.

The modern way of thinking, by means of dictionary terms, the way which education prepares and approves as the only way, leads the people to believe that there is no truth in life save that of word-vested thought, by learning formulated, and that there is nothing worth working for save the possession of the "almighty dollar"; that deadly competition and strife are essentials to develop fitness of survival; that the fittest survivor is he who overreaches and overpowers his fellow-men; that nothing makes life worth living but money, and power to impose hardships upon humanity. This way of thinking establishes conditions of fatal relationship in social life, which generate ill-will and make it impossible for good-will to come to the front and assert itself as a civilizing power without having its motives misconstrued and disparaged. That which makes life actually worth living is not

the possession of the dollar alone, but it is mainly the self-consciousness of good-will toward men and the enjoyment of appreciative response from the world to the individual. It is this response which makes giving a greater pleasure than receiving, but while intellectual endeavor is generating and spreading ill-will at large, it forces good-will to stay at home.

Truth in the way of modern thought is very unlike truth in the way of life. There is much ability to know and to do in the human mind which thought, vested in dictionary definitions, can never fairly come to represent, even if the learned etymologists and philologists make dictionaries by the yard, miles in length.

If education does not make life shed its own self-conscious light into the ways of thinking, thought will lead the human doing powers into errors, suffering and destructive strife. Give the public mind true lights of living consciousness, and it will do good organic work. It will convert the gregarious nature of man into intellectualized good-will. Give the world opinionated lights, as does modern learning, and intellectualized individuality will live, according to the class-notions of truth, virtue and justice, in categorical pigeon-holes, like weaving spiders,

“Down through the ages spinning
The thread of mortal woes.”

The foregoing pages suggest the need of something like a “Curia”, or organization of right-minded and characterful people to look after national interests from other than a partisan point of view, and in a more effectual way than the remnants of a mediæval aristocracy succeed in doing under the established monarchical forms of government. An adjudicative power, superior to written laws and mere opinion, is a necessity in great national development, as well as an approximately standard policy of administration, which cannot be disturbed or overthrown by political party-pullers.

The author, having given much time and thought to the untrodden field of original knowing powers, feels convinced that the best of human judgment is not necessarily only a matter of opinion, based on theories and doctrines, scientific or theological, but that a thorough knowledge of natural causes may be evolved by employing more efficient ways and means of thought and language than those which develop the modern intellect. He hopes to be able to throw some light upon little known facts and especially upon the errors and shortcomings in modern learning and methods of education, which produce and scatter popular delusions.

Only a more thorough knowledge of causes active in the pro-

cess of living, thinking and civilizing, than the present systems of scientific or theological education instil into the public mind, can lead to satisfactory results in intellectual endeavors and in the exchange of opinions regarding questions of the hour. It is this needed knowledge of causes to which the author promises to contribute much which is not easily accessible to the reading public. If his suggestion to organize a patriotic Curia meets with decided response anywhere, he will furnish in future publications full explanations of any and all of the assertions and suggestions contained in the above pages, and he may perhaps add some expositions of fact which never should go into public print, for the reason that the existing evils and wrongs are rather the products of faulty systems than of the men operating under them, and that any expositions of fact which must draw attention to the acts of any particular individuals may lead to unjust conclusions. He has no ambition for individual advancement, and it is solely in the hope of improving the conditions in social life that he holds himself in readiness to respond to earnest inquiries on the part of organized endeavor, but not to mere individual curiosity. He believes that individual effort can accomplish little or nothing to check the progress of erring and wasteful systems. If the above sketchy exposition of facts does not create more than an occasional individual interest, then practical results in the political life of the nation cannot be speedily expected from the movement which he expects to set on foot, and further elaboration of the subject will have to step slowly with the times.

If the thoughtful people of the United States, especially the younger generation, will not organize for the advancement of Light and Right, then the healthful middle classes may some early day find themselves in the unhappy position of grist placed between the upper and nether mill-stones — between the bureaucratic oppressions instigated by foreign financial systems and the grind of domestic labor-organizations.

If the present school, college and journalistic education continues to sow the seeds of contradictory opinions and of consequent ill-will in the public mind, if party-pulling politicians continue in their present irrational course of multiplying special laws to suit popular delusions, then we are liable to have Camorra-organizations of professional criminals in and out of politics, which may make social life decidedly unpleasant and insecure.

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